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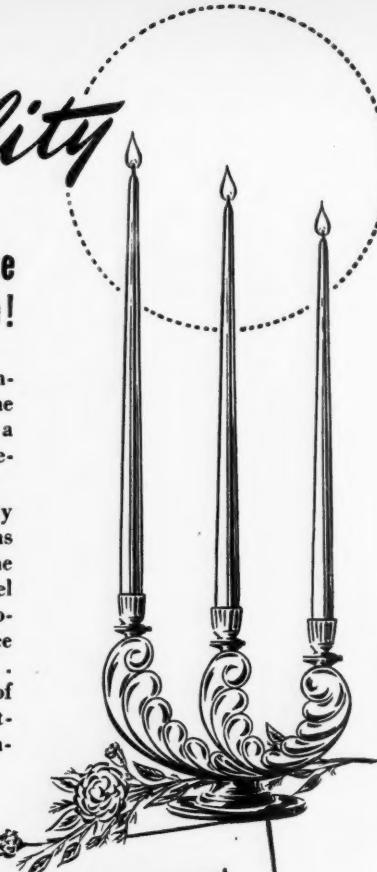
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America

National Catholic Weekly Review

Vol. XCIV, No. 7, Whole No. 2426

CONTENTS

Correspondence	169
Current Comment	170
Washington Front...Wilfrid Parsons	174
Underscorings	C. K. 174
Editorials	175
Articles	
Father John LaFarge	178
George K. Hunton	
For a Golden Jubilarian (poem) ..	179
Alfred Barrett	
Catholic Schools Need Friends ...	181
William H. Bocklage	
Carl J. Ryan	
Literature and Arts	184
Preface to America's Book of Verse	
Harold C. Gardiner	
Book Reviews	188
The Word .. Vincent P. McCorry, S.J.	194
Theatre	Theophilus Lewis 194
Films	Moira Walsh 196

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Tribute

(The following tribute is from a letter of Pope Pius XII to the chairman of the National Council of Colored People.)

YOUR HOLINESS will read in the American press which the Negroes have to racial discrimination and the refusal

America

Correspondence

Christian Poet

EDITOR: I do not know whether T. S. Eliot is a truly Christian poet, as suggested by Edward M. O'Malley in his letter in Correspondence (10/22). One thing, though, seems quite clear. Neither Mr. Eliot in "Tradition and the Individual Talent" nor Mr. O'Malley in his letter to you, has given sufficient thought to the psychological implications of "continual self-sacrifice" for personality. . . .

"Continual self-sacrifice, a continual extinction of personality," as it stands, sounds to me much more like a prescription for Nirvana than "a good definition of a Christian."

GEORGE F. J. LAMOUNTAIN
Grand Rapids, Mich.

Louisiana to permit a Negro priest to conduct Mass.

Speaking for myself personally and on behalf of the National Association for the Advancement of Colored People, I wish to express our appreciation for the leadership you have given in efforts to eradicate racial discrimination in the Christian Church.

My conference with you in January, 1952 convinced me of your sincerity and of your dedication to the utter destruction of racist practices and ideologies. As a result, the Roman Catholic Church in this country has played a vital role in the desegregation of schools and churches. . . .

As a Protestant clergyman who has felt it his Christian obligation to combat racial segregation in all its forms, I am happy to felicitate you upon the great contribution the Vatican is making to this Christian cause.

CHANNING M. TOBIAS
New York, N. Y.

Christmas Is Coming!

The editors of AMERICA can't help admiring the good taste of our readers. Why? Because so many of you give AMERICA to your friends at Christmas. This year we expect to be kept particularly busy mailing out several thousand attractive gift cards to the friends whose names you send us. A subscription to AMERICA is a gift an entire family will appreciate. Then, too, it's a gift which will come 52 times all through the New Year. Had you thought of this way of giving really distinctive presents this Christmas?

THE EDITOR

Tribute to Pius XII

(The following passages were excerpted from a letter recently addressed to Pope Pius XII by Dr. Channing M. Tobias, chairman of the Board of Trustees of the National Association for the Advancement of Colored People. Ed.)

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YOUR HOLINESS: It was a great pleasure to read in the New York Times and other American papers of the magnificent stand which the Vatican has taken with respect to racial discrimination as evidenced by the refusal of some Roman Catholics in

Bantu Education

EDITOR: In reference to Monica Whately's "Educating the Bantu for Serfdom" (9/24) and Henry Ellis' letter on the subject in AMERICA for Oct. 15, I would like to add my wish that something tangible could be done in this situation. To me, the Bantu Education Act is as reprehensible as any I have heard of this side of the Iron Curtain. . . .

Might I add that I think your new design does not look too good to me—I liked the former simple style better. Though, of course, the content is as good as usual. Reading, Pa.

ROBERT GUINThER

Gladness in Sacrifice

EDITOR: Sister Mary Consolata, B.V.M., in her article ". . . And Gladly Teach" in the Oct. 1, AMERICA, summed up the primary purpose of the religious life: to do gladly all things for the sake of God's greater glory and His love, hereby meriting salvation.

And gladly teach—she may; but in the heart of every sister is the desire to do anything for her Beloved, regardless of the sacrifice it may mean to her. However, it can be safely assumed that the performance of every task is tempered with joy, for does not she have the greatest of all motives, God's love? . . .

Buffalo, N. Y. NANCY J. HUTCHINSON

GIVE

America

FOR CHRISTMAS

Among AMERICA readers there is a hospital chaplain who has given thirty-seven AMERICA subscriptions every year for twenty-six years. There is a lawyer in New Jersey who has given AMERICA for Christmas to each of his several sons and sons-in-law every year since they were married. There is a lay teacher in a non-Jesuit college who is directly responsible for obtaining one hundred and eighty-two student subscriptions. There is a lay teacher in a Jesuit High School who has been directly responsible for thirty to forty subscriptions among his students every year for over twenty years. There is a sister in Wisconsin who gives 30 combination gifts of AMERICA and THE CATHOLIC MIND subscriptions every Christmas. These are exceptional people. Why don't you this Christmas join them and the many others who give at least one gift subscription every year?

AMERICA is a gift of distinction. It is a compliment to offer it to a friend as a gift. It is not a gift for a child, nor for one who never reads nor cares what's going on. It is an ideal gift for a thoughtful person, mature, interested in the wider and deeper problems that lie outside the family circle.

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The America Press

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Current Comment

ROUND THE STATES

Kansas Censorship Voided

An equitable censorship program requires two things: an accurate definition of obscenity and a prudent application of the definition to individual cases. In its decision of Oct. 24 the United States Supreme Court held that the word "obscene" as used by the Kansas State Board of Review was so vague that censorship on such grounds violated constitutional guarantees of free speech.

That the court's own decision needs interpretation is clear from two contradictory statements in the *New York Times* for Oct. 30. According to Bosley Crowther, writing in the drama section, the Supreme Court holds "that it is a violation of the guarantees of free speech for a State to condemn a film for being 'obscene'." In its "News of the Week in Review" the *Times* commented editorially that the "Supreme Court decision does not mean that States may not ban a film on grounds of obscenity."

Our society generally and our courts in particular hold that pornography and obscenity (adequately defined) should be banned from the mails and commercial trade. We must also realize that some lawfully appointed person or persons must make a determination about each individual item. Criticisms may be directed either at the definition for being too vague or at the judgment for being too sweeping or too narrow. But if we admit a moral order, then we can and must define obscenity. The next step is to apply the definition prudently.

Rural Lifers at Lexington

Unimpressed by the roaring controversy over supports for agricultural prices, the National Catholic Rural Life Conference has reiterated its defense of an agricultural program that stresses abundance. At its annual meeting the last week in October at Lexington, Ky.,

the conference again called upon the country to abandon a policy of restricting production for one that accepts the moral challenge to share its surpluses and "know-how" with all the world.

This does not mean that the conferees were indifferent to the continuing decline of farm income. Persuaded that without some governmental aid farmers will always be at a disadvantage in our economy, they called for measures that would increase farm income without at the same time curbing production.

One resolution, for instance, stressed various ways in which the Government might stimulate domestic consumption of food. Another appealed for continuation of the present soil conservation program. A third broke cleanly with the price-support approach to farm income and called for a return to a free market, with direct subsidies when prices drop below a fair level. Under such a pro-

gram the Government would pay the farmer the difference between the fair price and the price he received in the market. Such subsidies would not be paid, however, beyond a certain volume of sales.

The resolutions of this "Bluegrass Convention," the 33rd of the conference, will be available shortly at NCRLC Headquarters, 3801 Grand Ave., Des Moines 12, Iowa.

An Embarrassing \$60,000

Imagine in these days of giveaway programs a man being embarrassed by a windfall of \$60,000.

That was the strange plight last week of David Dubinsky, head of the AFL International Ladies Garment Workers, when the arbiter of the N. Y. women's neckwear industry ordered three employers to pay the union \$60,000 in penalties. The umpire ruled that by importing women's blouses from Japan the employers had violated their contract with the union, which stipulates that all blouses be made in shops having agreements with ILGWU.

(Continued on p. 171)

FATHER LaFARGE'S ELIXIR

Gerontologists meeting this past month in Baltimore agreed that Shakespeare's famous description of the seven ages of man was all right for the 16th century, but does not paint a very accurate picture today. Today the simple fact is that "people not only live longer today, but stay younger longer."

Will Shakespeare never had the privilege of meeting Fr. John LaFarge. Had he, he certainly would not have described man's "sixth age"—Fr. LaFarge will be 76 this February—as one which

... shifts
Into the lean and slumped pantaloons,
With spectacles on nose and pouch on side.

Some of the gerontologists, on the other hand, may have met Fr. LaFarge;

if so, they would immediately have recognized one who is "staying young long."

On Nov. 12, Fr. LaFarge will celebrate an unusual double anniversary. He will be 50 years a priest and 50 years a Jesuit. Will he be resting on his laurels? If he will be resting at all, it will be for a short breathing-space after having just completed two books, *A Report on the Jesuits* and *The Catholic Viewpoint on Race Relations*. Then he will be embarking on other voyages over the boundless sea of his apostolate. He will be on a lecture tour, or presiding at a meeting of the committee on the Lecomte du Noüy Award—one of his newest ventures.

Our prayer for Fr. LaFarge on his anniversary is that God may continually give joy to his youth.

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Even though the award will not benefit the union financially—the money, if and when paid, will be given to charity—it did place Mr. Dubinsky in a most uncomfortable position. Since the ILGWU leader has been a leading supporter of U. S. efforts to lower trade barriers, the award made it appear that Mr. Dubinsky was all for lower tariffs so long as these caused no hardships in his own bailiwick.

Actually, those who know Mr. Dubinsky will not lightly accuse him of insincerity. The problem he faces is one of extraordinary dimensions. In 1954, U. S. businessmen imported only 120,000 cotton blouses from Japan. This year they have brought in almost 25 million, about 20 per cent of all blouses sold in this country. Since Japanese textile workers receive as little as 13 cents an hour, the imported blouses can be sold at a price which U. S. manufacturers cannot possibly meet.

Neither Mr. Dubinsky nor the industry wishes to cut off all Japanese imports. Since for their part Japanese trade officials seem ready to admit that they may have overdone a good thing, there appears to be room for a compromise.

on a finding that the Textile Workers, in order to obtain an agreement with the Personal Products Corporation, had engaged in slowdowns, unauthorized extensions of rest periods, walkouts for portions of shifts, refusals to work overtime and several other harassing tactics. All this happened after the old contract had expired.

However sound legally the court's decision may be, we suggest that the union's use of two of these tactics—slowdowns and extensions of rest periods—raises a considerable moral question. In both cases, the employees were obviously not giving a full day's work for the wages the employer was paying them. The employees might plead in their defense that the wage they were receiving was not a fair one, and that, consequently, they satisfied the demands of justice by giving something less than a full day's work.

There is a further consideration.
(Continued on p. 172)

Labor Case for Moralists

On Oct. 27 the Federal Court of Appeals in Washington decided that a union may use "harassing tactics" against an employer during contract talks without being guilty of failing to bargain in good faith. Reversing a Labor Relations Board ruling against the CIO Textile Workers, the court said there is no inconsistency "between a genuine desire to come to an agreement and the use of economic pressure to get the kind of agreement one wants."

The Labor Board's ruling was based

Medical Schools in the Red

Leading medical educators of Canada and the United States came together Oct. 23 at Swampscott, Mass., high above the breakers of the wintry North Atlantic. Some 400 deans and professors from 93 Canadian and American medical schools thrashed out their problems in the 66th annual meeting of the Association of American Medical Schools. Those problems were to no small extent financial. America's 81 schools of medicine need an additional 10 million dollars *annually* even to maintain their present standard of excellence.

Concurrent with the opening of the Swampscott sessions, S. Sloan Colt, president of the National Foundation for Medical Education, stated that unless this \$10 million is forthcoming from private sources, medical institutions will eventually be obliged to turn to the Federal Government. Mr. Colt's foundation, established in 1949, has since 1951 contributed \$7 million to the nation's medical schools.

NEW SCHOOLS

Some encouraging indications exist, however, in the field of the education of doctors. On Oct. 23 the Einstein College of Medicine of Yeshiva University was formally dedicated in the Bronx, New York City. This new institution is the first medical school in the history of our nation to be established under Jewish auspices. Expected to produce 100 doctors each year, Einstein College will select its candidates without respect to color, creed or national origin.

Next year two new medical schools will open—the University of Florida and Seton Hall College of Medicine. The latter unit in Newark, N. J., will be the sixth Catholic medical school in the nation.

In 1954, medical-school graduates numbered 6,800, but this figure will advance only to 7,400 by 1960. In 1940 the number of new doctors graduated was 5,100. By 1960 our population is expected to reach 177 million. Assuming this to be true, the ratio of active physicians for each 1,000 population will be 1.25, or about the same as it was in 1941.

TOO FEW DOCTORS

Are doctors increasing rapidly enough? Informed opinion everywhere says no. Doctors work too hard and too long and have little time for study and research. In rural areas there is often a critical need for physicians, especially for men trained in the newer specialties. Mental-health care is simply unavailable to large groups, even in the most populous centers.

Federal bills to provide additional educational facilities in medicine are, of course, an annual crop in Washington. Congress' last session brought forth, among others, S. 894 and S. 1323. As the time for the reopening of Congress draws near, isn't it necessary for our legislators to bury their fears of organized groups and act promptly? It is time to alleviate the perilous condition of America's first line of defense against physical and mental sickness.

Though the employer had the right to fire those engaging in these tactics, he did not do so. Did this amount to condoning their conduct? Was it a manifestation of charity, or of a prudent desire to avoid further trouble?

Our readers would surely be interested in any comment moralists care to make about this case.

Of Little Eggheads

It doesn't take teacher long to spot the maverick in his classroom. He is the independent little Johnny who is just full of questions, and cussed enough to find most answers somehow inadequate. Teacher loves the way Johnny's mind is so active. But he is driven to distraction by Johnny's refusal to be like the others.

However, a note of praise for the individualist who won't take the stock answer was sounded by Dr. Francis H. Horn, president of Pratt Institute in Brooklyn. In an address Oct. 28 to the joint conference of the American Council on Education and the Educational Records Bureau, he deplored the over-emphasis some educators put on good adjustment, to the neglect of original thinking. Dr. Horn wondered whether Albert Einstein would have successfully navigated the waters of our modern college-entrance committees.

True education develops every power of the person. It doesn't submerge forcefulness of thinking in the name of emotional balance or adaptation to the group. God made little individualists as well as their more average fellows. They turn up in kindergartens and in graduate schools. It takes an expert teacher to bring along the whole class to full growth, and yet to keep a bit of extra care for that happy misfit, the bright pupil.

RELIGION

TV and Shut-ins

One of the great potential uses of television, said the Pope to the Rome meeting of the European Radio Convention (Oct. 28), is that it enables shut-ins to participate in religious cere-

monies. Through TV, said the Pope, "the word of God can be carried into homes, hospitals, prisons and isolated places." God grant, he added, that "the day may soon come when the pagan masses will receive the Gospel more easily through this admirable medium."

Here in the United States, one of the finest developments of the apostolate over the air waves has been the Sacred Heart program. Shut-ins and many other have derived great spiritual profit from it, and so, in keeping with the Pope's thought, it is stimulating to hear that the Sacred Heart program can now be seen on television in 31 States.

If you would like to see the program, or if you would like to make the program available to others, consult your local TV guide or write to the Sacred Heart Program, 3900 Westminster Place, St. Louis 8, Mo.

Bishop Oxnam Picketed

A significant chapter in Protestant religious sociology was written Oct. 30 in Oakland, Cal., where Methodist Bishop G. Bromley Oxnam of Washington had been invited to address a Festival of Faith in the Oakland Auditorium on Reformation Day. The Festival was sponsored by the Berkeley-Albany Councils of Churches.

More than 50 Bay Area ministers, most of them pastors of Baptist churches, issued a formal protest against the appearance of Dr. Oxnam. In their prepared statement they said that they "hold in common a deep disgust" for a Festival of Faith whose chief spokesman "does not hold to the supernatural doctrines of the Christian faith."

Accusing Bishop Oxnam of "outright blasphemy," the protesting ministers said:

Since Dr. Oxnam does not believe in such doctrines of supernatural Christianity, we consider it a misrepresentation of the historic Christian faith, and, in effect, an attempt to halt the Reformation, to have him as spokesman for Protestantism in this critical hour of history.

The estimated 5,000 who attended the gathering on Sunday had to cross a picket line.

We suspect that this dispute was no mere squabble between California's Methodists and Baptists. There will possibly be other protests and other pickets at future Oxnam rallies in other parts of the land. But whether there are or not, the Oakland incident will have given the bishop something to think about.

ABROAD

The Princess Decides

Princess Margaret's announcement on Oct. 31 that she had decided not to marry Group Capt. Peter Townsend cut at a single stroke through the tissue of sophistry and sentimentality that had been woven round the royal romance. The Princess based her decision squarely on the twofold duty inherent in her as a member of the Anglican Church and as a member of the British royal family.

As a devout Anglican she accepted "the Church's teaching that Christian marriage is indissoluble," and that therefore her proposed marriage to Capt. Townsend, whose divorced wife is still alive, would be no marriage at all.

As a member of the royal family she accepted the fact that she had a special duty to the British Commonwealth, of whose structure the Crown is the keystone. To renounce her right of succession to the throne in order to contract a civil marriage would have been to put private preference before public duty.

The Princess had it in her power to do great damage to the cause of religion in England. Too many people in that country take the cynical view of marriage and divorce that the *Manchester Guardian* expressed Nov. 1 in its comment on the Princess' decision. It deprecated "the enforcement of disregarded taboos and the assertion of ecclesiastical authority." Had Princess Margaret persisted in going ahead with the marriage, it would have lent strength and prestige to such views.

The Princess chose instead to ground herself on reasons that, as the London *Times* said Nov. 1, "are the only ones that are worthy to be considered at so great a moment in her life." She chose wisely both for herself and for the British people.

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Christian Unions in Germany

A report from Bonn on Oct. 30 that the pre-Nazi Christian trade-union movement has been reborn in West Germany is not without implications for U. S. foreign policy. The German Labor Federation, which since the war has embraced almost all labor unions, has been in the forefront of the opposition to West German rearmament and participation in Nato. If a rival labor federation takes root, it may well mean that Chancellor Konrad Adenauer can count

on getting at least some trade-union support for his pro-Western foreign policy.

It does not appear, however, that the cleavage in German labor stems primarily from questions of foreign policy. For some time now dissatisfaction has been mounting in Christian circles over alleged Socialist domination of the German Labor Federation. Charges that the federation has disregarded the principle of political neutrality have alternated with demands for enlarged Christian representation in its higher echelons. Early last month three Christian

Democratic members of the Bundestag threatened to start a new labor movement unless the Socialist union leaders mended their ways. Apparently this threat has now been carried out.

Whether or not Christian labor unions can make a place for themselves in post-war Germany remains to be seen. Up till now many German Catholics have opposed reconstituting the labor movement along pre-Nazi confessional lines, with separate unions for Catholics, Protestants, Socialists and others. That may still be their mind.

Corn in the Ivy

Mischief-bent *Holiday* magazine, slick queen of the travel journals, has been prowling in the open hinterland of college education. Perhaps circulation-department concern over the whims of the American reading public explains this extracurricular excursion. Anyway, every newsstand is placarded with the hopeful proclamation that *Holiday's* November issue guards within its cover "1955's Most Infuriating Magazine Feature!" And what, pray, would that be? "The Natural Superiority of Ivy League Men," to be sure.

NO ONE-WORLDER

With his tongue amply filling his cheek, Henry Morton Robinson, better known for his best-seller *The Cardinal*, in this article reaches a well-manicured hand into a hornet's nest with his division of American education into two worlds:

- 1) Ivy-League education, i. e., Brown-Columbia-Cornell-Dartmouth-Pennsylvania-Princeton-Harvard-Yale;
- 2) Non-Ivy-League education, i.e., all other institutions.

Certain other liberal-arts colleges, Robinson handsomely allows, do "turn out splendid facsimiles of the Ivy League product." Furthermore, he states his reluctance

... to say uncharitable things about those educational rabbit warrens known as State universities, whose inmates, I hear from reliable sources, gradually learn the use of commas and can be trained to perform simple feats of logic connected with chainstore management, ethical embalming and other disciplines much revered by the American demos.

Now this is, of course, so much raw meat for Joe and Jane College. This is the sort of challenge that pumps adrenalin into loyal sophomore hearts on campuses from Miami to Moscow, as Mr. Robinson fully intended—and cash into the circulation coffers, as *Holiday* fully intended.

Down in Manhattan's Columbia a different effect was observed. Hardly had Mr. Robinson's remarks bounced

off the canyon walls of upper Broadway than delicate sprigs of ivy burst through the cracks in Columbia's gently undulating concrete campus. The college student board passed a motion calling upon the National Students Association to change Columbia's affiliation from the Metropolitan New York area to the New England region, "which has schools with experiences and problems more similar to those of Columbia."

But how far will the "poison-ivy-league" virus spread? Flushed faces and the angry rash of impromptu campus oratory would indicate something of near epidemic proportions. Buried in Robinson's rhetoric is there some sinister divisive principle? Has *Holiday* turned the mob against the intellectual aristocracy? Will this result in a separatist war of the checkbooks? Why, it has been shouted out, there are some Midwestern State universities whose legislatures can buy and sell the Ivy League for spinach. After all, Harvard's endowment is a mere \$216 million, Yale's \$147 and Columbia's \$113.

At least two Southern colleges are, according to unimpeachable authority, forming chapters of "Protesting Americans and Others United for the Separation of Hams and Egg-Heads."

MUCH ADO

All things considered though, ye great intellectual unwashed, why bother to storm the ivy towers? Maybe Mr. Robinson's words will wither the whole Ivy League. Columbia looks longingly from its concrete fortress to the Valhalla of New Haven and Cambridge. The seven Ivy-League schools whose founding predates the American Revolution look down their noses at that parvenu of 1865, Cornell. Brown, a poor relation struggling along on a \$17-million endowment, is an object of open sympathy. One Harvard group gravely opined that six of the Robinson-nominated schools could be classified as botanically proper *Hedera Helix*—("ivy" to you and me)—only through an analogy of extrinsic attribution.

Mr. Robinson will undoubtedly straighten all of this out in his next novel, whose title we suggest should be: "How Green was My Ivy." NEIL G. MCCLUSKEY

Washington Front

With due respect to the opinions of the foreign-affairs experts on the staff of this Review, I feel constrained to report that the reaction to the "little Geneva" conference of Foreign Ministers, hereabouts, and no doubt elsewhere, was one of bewilderment and confusion. Why, the question runs, did the foreign-affairs specialists from the Big Three meet for weeks in New York and Paris, why did Secretary Dulles make two trips to Denver, only to produce the nine-point program on Germany presented at Geneva to Soviet Russia, when they knew very well that Mr. Molotov would reject it scornfully?

Why, for that matter, did Molotov himself present in rebuttal his 15-point program, which had already been rejected in whole and in detail by the West?

Shadow-boxing? Sparring for an opening? Propaganda? The cynics had a field day, and the spirits of Europeans—and especially of the Germans, the people most concerned—must have sunk to a new low. One bad effect on our own people seems to be to make them sink into a state of indifference, not far removed from the old isolationism. Some are already talking of the futility and bankruptcy of diplomacy. Perhaps the fault goes back to the Geneva at-the-summit meeting in

July, when it was agreed by the Heads of State to leave details for negotiation by their Foreign Ministers in October. Perhaps the fault goes even further back, when it was decided to hold a conference "at the summit" at all. It was known at the time that President Eisenhower went to Geneva with extreme reluctance. This was quite understandable. Experience has shown that since World War II these public conferences have been fruitless. It is true that between the wars several similar public meetings with the Germans produced good, even if only temporary, results. But nazism and fascism are far removed in this respect from the immovable rigidity of Soviet dialectic.

The same criticism might be leveled at the new program (with 17 points, no less) which Mr. Dulles presented on October 31 on East-West contacts. The effect of this, if accepted by the Russians, would be the complete abolition of the Iron Curtain. Can anyone imagine the Soviets accepting this? It goes to the very foundations of their policy. The only good result I can see from this is the shattering effect it must have on the neutralists and the wavering in Europe when it is rejected.

It may be that now we shall return to the idea of George Kennan, shared by the British, that the way to get things done is piecemeal, one small matter after another being settled by private negotiation, the ultimate cumulative effect of which will be greater than these massive displays of publicity.

WILFRID PARSONS

Underscorings

BAGHDAD COLLEGE, Iraq, conducted by the Society of Jesus, will receive \$110,000 this year from the U. S. International Cooperation Administration to set up a program for the training of 60 students in industrial administration in its newly established Business School. Students this year in Baghdad College are of many religions: 308 Catholics, 125 Orthodox, 269 Moslem, besides Protestant and Jewish students.

CHARLES A. COULSON, Rouse Ball Professor of Applied Mathematics at Oxford University, England, was announced on Nov. 2 as recipient of the first American Lecomte du Noüy Award, for his Gifford Lecture, *Science and Christian Belief* (U. of North Carolina Press, 1954). The award is pre-

sented annually to a writer whose published work continues most effectively the tradition of unity between scientific inquiry and religious commitment emphasized by the famous author of *Human Destiny*. Awards are made in alternate years in France and the United States. Among the trustees of the American Foundation, which administers the awards in this country, is Fr. John LaFarge, S.J.

AT ITS ANNUAL Page One Banquet on Oct. 23 the Greater Philadelphia Newspaper Guild presented to Rev. Dennis J. Comey, S.J., a "Page One Award" for his work as arbitrator in labor-management disputes along the Philadelphia waterfront. Fr. Comey has had complete authority as arbitrator on the docks there since 1951.

STUDENTS from the Ryukyu Islands studying in this country have shown themselves very appreciative readers of copies of AMERICA remailed to them

by our subscribers. Frater Jeremiah Cassidy, O.F.M. Cap., who organized the service with the apostolic aim of bringing these students into some contact with things Catholic, is seeking more remailers. He will provide addresses or typed mailing labels (Mary Immaculate Friary, Garrison, N. Y.).

THE AMERICAN Catholic Sociological Society will hold its 17th annual convention Dec. 28-30 at the John Bartram-Sylvania Hotel, Philadelphia, Pa. The final day will be devoted to workshops on Teaching the Social Problems Course in College.

ON OCT. 24 died Superior Judge Robert L. McWilliams of San Francisco, distinguished AMERICA Associate, long recognized as a champion of racial and religious tolerance, on the bench since 1939. Judge McWilliams' article on the Fifth Amendment, "Privilege Against Self-Incrimination," was reprinted in the *Catholic Mind* for October, 1954. C. K.

Editorials

Gruenther on Soviet Smiles

November days in Geneva are short and crisp and perfect for vigorous work. Whether climatic conditions will influence the Foreign Ministers' Conference of the Big Four powers which began sessions there October 27 is matter for conjecture. The ministers' task is to implement the broad decisions arrived at in July by Messrs. Bulganin, Eden, Eisenhower and Faure. These decisions call for a defrosting of the cold war.

The slightest tremor from Geneva's Palais des Nations will be picked up on the political seismograph at the Versailles headquarters of SHAPE. There, one man will be especially vigilant in scrutinizing each little jump of the needle, for his organization is the one most radically affected by any armament bartering.

He is Gen. Alfred M. Gruenther, supreme commander of Nato. Last month, before returning to his European post, the general spoke in Chicago to the annual convention of the American Bankers' Association. General Gruenther has personally made available to AMERICA some observations from that address. We consider the supreme commander's views valuable for a depth understanding of the moves on the Geneva chessboard.

The general frankly admits that we are not yet strong enough in Europe to resist successfully an all-out act of Soviet aggression, should one take place. But he feels that Nato's progress has been such that, when the German forces are effective (in from three to four years if all goes well), and when we have the use of new weapons, we shall be able to withstand such an attack.

LEADING FROM WEAKNESS

We have, he says, the mission of defending Europe. The general believes we shall be able to prevent a third world war. However, the SHAPE commander makes this important point: if the size of our defensive forces suffers through a three- or four-to-one disparity, we shall find ourselves gradually pushed into a corner at the negotiation table. To quote General Gruenther's own words:

I think the most difficult period in our effort to build a lasting peace is still ahead of us. We have had great difficulties in the first four and one-half years, but we had one big advantage which we do not have now: the free world was united by the presence of fear, a cement that held us together. That cement is gradually disappearing now because under the "smile" campaign of the Soviets there is developing a tendency to relax.

We must not mistake the shadow for the substance in confusing Soviet smiles with performance. For smiles can change very rapidly as long as the capability for war of the Soviets remains so high.

That capability is actually increasing. But democracies want so desperately to believe the smiles that it is going to be increasingly difficult to maintain our unity and to continue the sacrifices necessary in this type of competition.

Easing of East-West tensions is highly desirable, but not at the price of emasculating the defense potential of Nato's laboriously built-up 15-nation alliance. To surrender West German rearmament or to accept restrictions on atomic tactical weapons would be an expensive bargain for a Russian promise of good behavior. The West will begin to put faith in Russian promises when Russian deeds begin to back them up.

Nothing but a Shotgun?

A lot of work and prayer went into planning the Second National Conference on Spiritual Foundations, which met Oct. 24-26 in Washington's Hotel Sheraton-Carlton. It was sponsored by the Foundation for Religious Action in the Social and Civil Order, now—in the best Washington alphabetese—called FRASCO. Its chairman and executive director is Rev. Dr. Charles W. Lowry, an able organizer. The co-chairman is Rev. Dr. Edward L. R. Elson of the National Presbyterian Church in Washington. He is widely known as President Eisenhower's pastor. The conference committee includes on its eight-man panel Most Rev. Patrick A. O'Boyle, Archbishop of Washington.

FRASCO speaks of itself as

. . . an independent, nonsectarian, educational organization devoted solely within its prescribed field to the advancement of the common good. Its distinctive feature is (a) that it brings together on its national sponsoring body high-level representatives, lay and clerical, of the major faiths of America, and (b) that it provides a unique instrument for all-faith activity in the sphere of society and political morality.

FRASCO's temper is urbane, its methods realistic and conservative, its objectives sane and forward-looking. The foundation operates on the principle that its targets are to be well-defined. It favors "the efficacy of well-aimed rifle bullets rather than broadsides of birdshot."

To date, the conference is having better luck with its birdshot than with its bullets. The splendid statements enunciated by such spokesmen as Vice President Nixon, Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff, Lewis L. Strauss, chairman of the Atomic Energy Commission, and Joseph Peter Grace, Jr., president of W. R. Grace and Co., were sound as well as resounding. They were also somewhat general.

On specific issues, however, the conference has a difficult time of it where it attempts to muster its heterogeneous membership on some common ground of agreement. A plenary session on Education and Religion, held Oct. 25, split into two camps after Russell Kirk opened the meeting with an address which ended on this note: "Leave religion out of education and you

have left the heart out of the body." If, said Dr. Kirk, no solution can be found to the problem of how to get some sort of religious instruction into our schools, we might as well give up trying to educate people.

At this point the conference got precisely nowhere. In fact, the menacing rifts of that session—between those who will hear of nothing but the "moral and spiritual values" of a kind of ethical culture in the schools, and those who want at least to teach the Ten Commandments or to support a program of released time for religious instruction—were ominous auguries for FRASCO's future. It would be most unfortunate if a noisy minority of secularists succeeded in stripping the foundation of everything but its shotgun.

Personal Opinions Cut No Ice

Ever meet the type of person who says: "I don't know much about art, but I know what I like"? Or the other one who claims: "I just don't like long-haired music and I never will"? It's hard to convince this kind of proclaimer that there are some rules, norms, standards governing the production of art and music, and that therefore there are yardsticks that can really be used in judging and criticizing them. It's hard to convince him because he is suffering from the widespread disease of subjectivism: there is nothing to fall back on for judgment save personal opinion.

It comes as a bit of a surprise, though, to run across this subjectivism flatly stated as a working philosophy in the rather pontifical New York *Times Book Review* (October 16). Descanting on the "merits" of Norman Mailer's recent novel, *The Deer Park*, John Brooks regrets that the book "arrives preceded by strong gusts of publicity, bearing with them the tidings of the novel's alleged offensiveness." He then blandly states: "It is not for a reviewer to give more than a personal opinion on whether or not a book is immoral or salacious."

Well, well. This will come as news indeed, we fondly hope, to all who consider themselves somewhat versed in the art of literary criticism. The obvious, if partially impatient, answer to Mr. Brooks' *obiter dictum* is one even more *obiter*: "You can keep your merely personal opinions to yourself."

NEED FOR NORMS

What the reader of a review has a right to expect from the critic, and what the critic has a duty to provide, when the morality of a book is in question, are some objective standards against which the moral quality of the book may be measured. It may be granted that such norms are not quite so simply come by as a statement that two and two make four, but there are norms which do not rest solely on one's private opinions. To deny this is simply to throw the whole field of literary study open to the winds of chaos.

Such a "philosophy," which makes every man solely his own moral censor, carries other implications, too.

It may be well to point them out to the subjectivists. If mere personal opinion is the norm in judging morals, then why not in judging matters of style, characterization, plot and all the other elements that go into a work of literature?

Then, of course, it would follow that if you say you "personally think" that Mickey Spillane is a greater artist than Shakespeare, there is nothing anyone else can do to set you straight except state that he "personally thinks" that you are wrong. Any study of literature becomes impossible; all one can do is throw away any search for principles and standards and shop around to gather as many personal opinions as may be found in the jungle of subjectivism.

The critic's role is assuredly not to make up the reader's mind for him, but it most definitely is to provide the reader with norms and guides which will enable him to form a reasoned judgment. Neither in art nor in morality is it true—nor can it ever be true—that it's "all a matter of opinion."

Oh—what about *The Deer Park*? Don't bother. In our "personal opinion," it's trash.

Red Hand in the Middle East

When plans for the current Big Four conferences at Geneva were laid during the "summit" meetings of last July, the West never dreamed that a Moscow-encouraged threat of war in the Middle East was about to deflate the "Geneva spirit." Yet, threat of war there is. It hardly does credit to the imagination of Western diplomats that the Soviet attempt to capitalize on Arab-Israeli tensions should now come as a surprise. In fact, what is surprising is the fact that Russia has waited so long to get her finger in the Middle Eastern pie.

How close the Czech sale of arms to Egypt (AM, 10/15, p. 59) has brought the Middle East to war, no one can say. Despite the headlines, desperately warning of an Arab-Israeli arms race, the scramble for guns is nothing new. Since the end of the Palestine war, both sides have striven, under the watchful supervision of the West, to maintain the *status quo* between Israel and the Arab nations. Communist intervention with an offer to sell arms to any and all Arab nations simply means that the check-reins are now off. A single border incident, such as the Kibya attack of last year, could easily engulf the whole area in a major conflagration.

THE RUSSIAN GAMBIT

Russia has played her game well. With one gesture the Soviets have knocked the props out from under a vulnerable Western policy in the Middle East. The Tripartite Declaration of 1950, to which Britain, France and the United States then subscribed, was well meant. It sought to preserve peace in the Middle East by

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guaranteeing the present Arab-Israeli frontiers and strictly rationing arms to both sides. The big powers, however, apparently failed to recognize the illogicality of pursuing an arms policy based, as they put it, on equality, while Western observers continually harped on the military superiority of Israel. Perpetuating Arab inferiority as a policy has hardly contributed to Arab peace of mind. Small wonder Egypt's Premier Nasser is willing to take arms from whatever source he can get them.

Since Egypt is a sovereign state, there seems little else we can do save attempt to press home the grave implications of her arms deal with the Soviets. Striving to achieve a balance of power in the Middle East is one thing. Purchasing arms from the Soviet bloc is quite another, for Arab interests are not and never have been Russia's concern. It is obvious that Communist policy is to use Arab-Israeli antagonisms in the hope of profiting by them. Profit the Reds will, if the now unbridled arms race leads to a new war in the Middle East.

Hearings on Automation

After nine days of hearings on automation, which started on October 14 before a subcommittee of the Joint Committee on the Economic Report, Chairman Wright Patman, of Texas, announced that he had been cheered by the testimony. From the wealth of facts adduced by the witnesses, he gathered that automation would make jobs both easier and safer for workers, and that it would accomplish this beneficent result without an explosive effect either on them or on the economy generally. He thought, nevertheless, that the testimony had implications which might make it necessary for Congress to ease legislatively the transition to the dawning age of super-technology.

TOO GOOD TO BE TRUE

It may appear to some that Representative Patman's reaction to the hearings was just too simple and reassuring to be true. The subcommittee was dealing, after all, with something so new and complex that as yet no generally accepted definition of it exists. This became apparent the very first day when one expert suggested that automation had come to mean so many things to so many people that the term might well have to be jibed. Undeterred by this warning, another expert proceeded to read into the committee records a definition of automation that ran to four paragraphs in length.

Politicians sometimes have a gift, however, for getting at the heart of the matter in a way ordinary people can understand. For all the reservations, the experts may have, we think that on this occasion the Congressman from Texas did just that.

Throughout the proceedings, one could detect two main currents of thought. One of these held that automation, defined quite simply as the "control of manu-

facturing and data processing by machines," is only another step in the steady progress of substituting machine-power for human effort and sweat, and can be taken in stride by the economy. There is nothing revolutionary about it.

CLASH OF VIEWS

This thesis, which was ably expounded by John Diebold, a New York author and management consultant, was echoed by all the witnesses from industry. It received some confirmation from the Secretary of Labor, James P. Mitchell, who testified that the gain in industrial productivity in the postwar period, far from being revolutionary, has been smaller than it was after World War I.

The other viewpoint stressed the dislocations caused by the introduction of automation. As another expert witness, Dr. Walter S. Buckingham Jr., associate professor of Industrial Management at Georgia Tech, put it, automation would in the long run augment wealth and reduce drudgery, but would in the short run cause loss of jobs and render skills obsolete. The implication was that special measures would have to be taken to cut the human and social costs of introducing automation.

Labor witnesses naturally gave eloquent support to this view of Dr. Buckingham. In a certain respect, so did Dr. Edwin G. Nourse, first chairman of the President's Council of Economic Advisers, who expressed the opinion that automation, unless wisely handled, would strengthen the well-known tendency of our productive machine to get too far ahead of consumer demand.

MIDDLE OF THE ROAD

In offering his reaction to the hearings, what Mr. Patman did, of course, was to reject extreme statements of the conflicting labor and management viewpoints, without, however, denying them some validity. If he tended to side with management in believing that automation marked only another advance in the 200-year-old progress of mechanization, he agreed with labor that this advance could not be made without some displacement of workers and obsolescence of skills. To keep the human cost of these adjustments as low as possible, some Government help, he hinted, might be needed.

Admittedly, this summary oversimplifies the problem. It ignores, for instance, the issue Mr. Nourse raised about production outpacing demand. It skips the related question of the length of the workweek, and whether the Government ought to amend its wage laws to provide for overtime after fewer hours than the present 40. It ignores the possible adverse effects of automation on small business. But in refusing to be swayed either by the excessive fear of automation prevalent in some circles, or by the complacency shown in others, Representative Patman took a stand which appears to be both reasonable and realistic. We are inclined to agree with it.



Father John LaFarge

Priest and Jesuit 1905-1955

MY FIRST MEETING with Father John LaFarge, in late August, 1931, marked the beginning of a long and pleasant association with this great priest. My admiration for his character, vision and inspired leadership has grown during the passing years. I believe that mine has been an unusual experience—to have had the privilege of collaborating in an important venture in the field of Catholic social action with one of its outstanding leaders.

I was being considered at the time for a position as executive secretary to the New York board of the Cardinal Gibbons Institute, an agricultural and industrial secondary school in St. Mary's County, Md., for the education of Catholic Negro youth. Father LaFarge had asked me to come and see him at the AMERICA editorial residence on West 108th Street in Manhattan. I must frankly confess that I approached the interview with many doubts as to the possibility of continuing the operation of the institute—doubts based upon the very evident difficulty during the depression years of securing the funds required. It seemed to me that this particular quest for funds had a limited appeal.

I had given little thought to the restricted role of the Negro in American life. My opinion was that of the average American, namely, that many years would be required before leadership would develop among the Negroes to the point where they would be able to enter into the main stream of American life. Doubtless I had been judging the entire race from impressions gained by a few casual contacts with individuals. There seemed to me to be an evident lack of significant progress or achievement among Negroes. They lacked, and for a long time would lack, the training and know-how to compete successfully with the better-educated young white Americans.

As Father LaFarge came into the parlor where I had been waiting, I saw a calm and kindly priest who lost

By GEORGE K. HUNTON

little time in coming to the point about the institute's aims and objectives. With a great deal of patience he told me about the establishment of the school, about its needs and the difficulties of operating a school for Negroes in the heart of a community generally hostile or indifferent to the idea of Negro education. A few score of young Catholics would receive a good education, these people would say—so what? What would be the result, except to render them more discontent with their lot and more resentful of their second-rate status in American life?

He asked about my own views and opinions with respect to the American race problem. My reply did not take long. I had not formed many opinions; in fact I had not been thinking much about the problem at all. Thereupon Father LaFarge proceeded to unfold his own ideas, based upon years of study and experience. He spoke of the historical and social background of the Negro in America and of his long struggle for recognition and security. This struggle, he pointed out, was based on the very principles on which our nation was founded.

It was the intention of the Founding Fathers, he said, to set up a Government that would ensure equal rights and opportunities to all, with special regard for the needs of those who had endured oppression. The Cardinal Gibbons Institute was founded to prepare Negro youth by a sound Catholic education to vindicate their rights and to take full advantage of the opportunities offered them.

Mr. Hunton is executive secretary of the New York Catholic Interracial Council and editor of Interracial Review.

Too many white Catholics in America, continued Father LaFarge, were not yet ready to accord Negroes full recognition of the God-given rights that, in Catholic teachings, belong equally to all men, regardless of race, color or national origin. From the beginning, the sponsors of the institute had pointed out to prospective Catholic contributors that Negroes are equal co-sharers in the fruits of the Redemption and that American Catholics must understand the full meaning of the basic principles of our democracy in the light of the age-old teachings of the Church.

That was my initiation into the field of interracial justice and the beginning of a long journey through the years by Father LaFarge's side. I little realized how difficult the road would be and how slow the progress. I left the interview completely changed in attitude, convinced by the persuasive, hopeful and challenging picture that this great priest had painted.

I was encouraged in the days ahead to state frankly any misgivings I had with regard to the possibility of raising the \$40,000 a year required to maintain the school. Those were the days of the great depression, and many of the people most sympathetic and interested were unable to contribute. But Father LaFarge never lost his composure or his confidence in the work in which we were engaged.

MASTER PLAN

He proceeded to unfold another important aspect of the institute's work, one that I had not considered, a move toward a long-range objective. A most important function of the institute, in Father LaFarge's mind, was to help lay the foundation for a great Catholic crusade for interracial justice in America. The institute served to stimulate a broader interest in the Catholic interracial movement. There had been considerable progress in this direction, and more and more Catholics were becoming interested to some degree in a program for combating prejudice and discrimination and for wiping out the evils of segregation and Jim-Crow practices.

Father LaFarge was pondering the establishment of a Catholic Interracial Council that would work to create a favorable climate of public opinion—Catholic opinion—for discussion of the problems confronting the Negro in America. He had in mind a program of Christian democracy, of work for social justice and the common good. He foresaw the beginning of an era of significant progress in the expansion and perfection of democracy, an era in which the cause of interracial justice would be in the forefront of every program of Catholic social action.

But I must remember that this is a tribute to Father LaFarge on the double Golden Jubilee of his ordination to the priesthood and his becoming a member of the Society of Jesus. It should not become the story of the education of a Catholic layman who was so fortunate as to have been long associated with Father LaFarge during the years in which he was making a major contribution to the Catholic interracial movement and the cause of interracial justice in America. The story of

For A Golden Jubilarian

(*Father John LaFarge, S.J.*)

All men leave the things they love
And cannily love the things they leave.
Happy is the man who is found without stain
Of the suppurative malaise, gold.
Who is he? We will praise him.

The nugatory nickels we nurse
And the idle ingots of caution
Will not weigh with one poor man made by
Christ
Residuary legatee of grace.
Who is he? We will praise him.

ALFRED BARRETT

those years, however, almost necessarily includes the day-to-day impressions of his humble Boswell.

Father LaFarge—to give some biographical background to this anniversary tribute—is descended from a long line of distinguished Americans. His father, John LaFarge, was perhaps the greatest American mural painter. Among his antecedents were Benjamin Franklin and Commodore Oliver H. Perry of Lake Erie fame. During his early years in his native city of Newport, R. I., he enjoyed association with and the friendship of learned and cultured men and women well known in the fields of literature, education, public life, the arts and sciences. In his youth he had a delightful home life, and his environment, education and travels served to prepare him for the leadership he later showed among American Catholics and in American life.

He was always reluctant to tell of his brilliant career in his college and seminary days. A gifted author and lecturer, his influence on the contemporary American scene was and is unique, a fact recognized by leaders in every walk of life. I have often heard people remark upon something I came to know through a long association with Father LaFarge: his power to convince and persuade, and his broad understanding of those not of our faith.

BREAKING GROUND

Let us turn to some of Father LaFarge's achievements. In 1928 he founded the Catholic Laymen's Union, a group of Negro business and professional men of Harlem who met twice a month to study the principles of the great social encyclicals and to discuss the many problems of the local community. This organization, which is still actively functioning, was later largely responsible, under the leadership of Father LaFarge, for the founding of the first Catholic Interracial Council.

In 1931-33, members of the union, in association with white Catholics from the board of directors of the Cardinal Gibbons Institute, launched a series of weekly radio broadcasts over the Paulist radio station under the title "Catholic Interracial Hour." In these broadcasts

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leaders in the interracial field discussed various aspects of race relations and attracted the interest of more Catholic leaders.

Soon the enlarged group succeeded in raising the required funds, hired New York's Town Hall and announced the first Catholic interracial mass meeting, to be held on Pentecost Sunday in May of 1934. Nearly a thousand people, white and colored, attended. The meeting adopted a resolution naming a committee which was directed to set up a permanent Catholic organization to work for interracial justice.

The committee held meetings throughout the summer at the old Catholic Club. In August the first Catholic Interracial Council was organized and secured the approval and blessing of the late Cardinal Hayes. One evening in late August Father LaFarge announced with a benign smile that the council had acquired from Rev. William M. Markoe, S.J., of St. Louis a going monthly magazine with a national circulation, *Interracial Review*. Thus the new council began its work by publishing and editing this educational journal, later given the subtitle "A Journal of Christian Democracy."

I am sure none of us realized the consequences of undertaking this new venture. The council was formed to work within the New York Archdiocese, to set up a speakers' bureau and hold occasional interracial conferences. Before the end of the year we found that we had been projected upon the national scene. Soon other councils were established in a number of cities and dioceses. Thus, in spite of our intention and purpose, we had come to be regarded as the representative national Catholic organization in the field of race relations. Today there are 24 autonomous local CIC's, six of them successfully functioning in the South.

HARVEST

During these busy years we find Father LaFarge playing a leading part in the Northeastern Clergy Conference on Negro Welfare, established in 1933. This was a group of priests from different dioceses and religious communities, interested in the Negro apostolate. Their program was to stimulate the interest of white priests in the work of the colored missions and in the spiritual and material welfare of Catholic Negroes.

In 1936 Father LaFarge directed the first course in interracial justice offered by the Summer School of Catholic Action, held in August at Fordham University. Some 150 educators and teachers came from the New York area and from as far away as Washington, Pittsburgh and Buffalo. These priests, sisters, brothers and lay teachers became important leaders in the field of education. The course was a great success and became a regular summer event.

For many years Father LaFarge took an active part in the annual convention of the Federated Colored Catholics, which served as a bond of union between the scattered Negro Catholic congregations of the country. He felt that in the early days of the organization it had done good work by making white Catholics aware of the status and the plight of Catholic Negroes in different parts of the country. In the early 1930's he

found himself agreeing with many outstanding Negro Catholic leaders that the Federation must become interracial in membership. He frequently quoted the criticism voiced by a thoughtful member of the executive committee of the federation: "We come each year to our national convention and sit down for three days of deliberations talking *about* the people we ought to be talking *to*." In 1933 the federation became interracial.

Father LaFarge was very helpful as adviser to the late Mother Grace Dammann, president of Manhattanville College of the Sacred Heart. Undoubtedly her confidence in the Catholic interracial program as exemplified by Father LaFarge caused her to encourage the student body to adopt in May, 1933 the famous Manhattanville Resolutions on Interracial Justice. This historic statement was publicized in the Catholic and the Negro press in America, was quoted in Catholic papers throughout Europe and Africa and has been cited in a number of textbooks on sociology. It was the forerunner of a number of intercollegiate interracial conferences and the program known as Interracial Justice Week in Catholic Colleges, in which students in 141 colleges have participated.

One striking aspect of Father LaFarge's genius for leadership and effective organization was the confidence he had in the lay leaders, white and Negro, who played an active part in the undertakings he inspired. Over the years I observed that he won the interest, enthusiasm and wholehearted cooperation of all of us. In meetings everyone felt free to offer suggestions and recommendations or to pose objections.

It is very significant that all social-action groups with which Father LaFarge has been associated have made great progress in the last two decades. This was no mere coincidence, but was due in large measure to his rich background of education, study and experience and to his development of real cooperation between laity and clergy.

Obviously it is impossible to encompass within the limitations of a brief biographical sketch the full story of the many interests, activities and achievements of this great priest. I have stressed his interracial work because he is perhaps best known for it and because my associations with him were chiefly in that field. I can do no more here than mention his interest in the liturgy, in African missions, in St. Ansgar's Scandinavian Catholic League, in the Catholic Association for International Peace.

If I have in some measure succeeded in presenting a picture of the principal accomplishments of a dedicated life, this tribute will have achieved its purpose. It is my prayerful wish that he may enjoy many more years of service for God and country. A truly great priest, a great American. *Ad multos annos!*



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A SYMPOSIUM

I: Alumni Rally Round

CATHOLIC COLLEGE ALUMNI are keeping pace with alumni in general in support of their schools in these education-challenging times. The American Alumni Council Fund Survey of 1954, reported in the April issue of the *Alumni Council News*, showed that Catholic college alumni are doing their part to keep the national average mounting.

THE RECORD

In 1954, among 352 schools of all kinds reporting in the Fund Survey, total giving of alumni to their colleges or universities ran to \$60,999,923. The number of alumni donors was 760,378, representing 20 per cent of those solicited. In 1953, by contrast, 302 institutions reported gifts of \$32,419,100 from 685,263 alumni. The donors, oddly enough (in view of the difference in donations), again represented 20 per cent of those solicited.

In this survey for last year, 32 Catholic institutions reported \$2,943,358 in gifts from 54,958 alumni who amounted to 22.7 per cent of alumni solicited. The previous year 24 Catholic institutions showed \$1,077,504 in gifts from 39,947 alumni, or 24.5 per cent of alumni solicited.

The fund-total leaders for 1954, Harvard and Yale, each reported gifts from alumni in excess of \$1 million. The University of Notre Dame, ranking third, was not far behind with \$903,048.

Notre Dame was also among the top leaders in percentage of alumni who participated in appeals, with 50 per cent. Other Catholic college leaders, from a participation point of view, were Regis College, Boston, Mass., with 61.4 per cent, the comparatively recently founded King's College, Wilkes-Barre, Pa., with 45.5 per cent, Mt. St. Vincent College, New York, N. Y., with 47.7 per cent and Trinity College, Washington, D. C., with 46.7 per cent.

Better than average percentages in 1954 were attained among Catholic colleges by St. Joseph College, Emmitsburg, Md., Marquette University, Boston College, Holy Cross College, Xavier University, Cincinnati, The Creighton University, Providence College, St. Joseph's College, Philadelphia, and St. Peter's College, Jersey City, N. J.

Two significant comparisons stand out between figures of the Catholic colleges and those of the entire

survey. The percentage of Catholic participation is above average, 22.7 per cent as against 20 per cent, and the average gift of the Catholic college alumnus was \$53.56 as compared to the over-all average of \$80.15.

What makes the Catholic percentage of donors particularly significant is that most Catholic schools have only lately appealed to their alumni bodies for gifts, while a large percentage of the other schools have a long record of alumni appeals. Very few of the Catholic college-fund efforts were begun earlier than 1948, and it is the history of annual giving that it needs momentum. The classic example of all college funds is that of Yale, started in 1890 with 385 contributors and \$11,015.08 in gifts. In 1954, a total of 24,422 Yale alumni gave \$1,024,680 to old Eli. The prospect for increases in the Catholic schools' percentage is therefore most encouraging.

The cause of this delay in making fund appeals is not difficult to find. Catholic colleges have had to expand greatly during the past decade without benefit of tax aid and have had to seek help from all quarters. Before World War II their staffs were largely manned by members of religious orders, who contribute their services for their mere support. But with the gain in size and number of the schools the percentage of lay teachers has risen considerably, with a resultant rise in the cost of operations.

The slight drop in percentage of alumni participating in Catholic college funds from 1953 to 1954 (24.5 per cent to 22.5 per cent) stems from the addition of schools whose solicitation efforts are at the very early stages. Most of the colleges which reported in both 1953 and 1954 recorded gains in their second figure.

That the average gift of Catholic college alumnus was below the national average is understandable when it is considered that the Catholic college alumnus generally is called on to shoulder a much heavier educational aid burden than other alumni. He must support his own elementary and secondary schools, and the money that can be put aside for educational purposes is not limitless.

This was graphically illustrated last year at Xavier University, Cincinnati, with which the writer is most familiar. The alumni in a certain chapter were engaged in seeking and contributing funds for a new Catholic high school in their city. With very few exceptions, though they maintain a most loyal group, they could not at the same time take part in the Xavier appeal.

VALUE OF ALUMNI INTEREST

As viewed by most college administrators and fund experts, the alumni fund has more than merely financial importance. Thomas Gonser, a fund consultant, said last December at a district meeting of the American Alumni Council:

Alumni work remains just as important today as it was in its pioneering phases. For the institution which is not getting alumni support is not going to get the support it deserves from other publics.

James E. Armstrong, alumni secretary of the University of Notre Dame, shares Mr. Gonser's sentiment. He said recently:

Without loyal, participating, informed, convinced alumni, an institution cannot achieve substantial support. Without substantial alumni support—more vital in participation than in amount—the appeals to non-alumni, to foundations, to corporations, to parents, or to any other outside source will ultimately fail.

In the case of Xavier University again, alumni who volunteered their services have been and continue to be the spearhead of a successful effort to secure support from other segments of the community, particularly business and industry. At present, not only are alumni being asked for annual support, but parents of students and business interests are being asked as well.

Business and industry are more concerned than ever before with the support of colleges and universities, especially if they are privately controlled. In the General Electric Company's widely heralded "matching" plan, the company will duplicate gifts its employees make to their schools. Recently announced were the new Proctor and Gamble and General Motors scholarship plans. These pay to the school additional funds to cover the actual cost of educating the student, which in practically all institutions is not covered by tuition and fees.

Catholic institutions of higher learning have to prepare as best they can for the rising tide of students even now engulfing them. The problem is not solved simply by deciding to take only the best-qualified students who seek admission. There still would remain many other qualified students desirous of a Catholic college education whose only recourse would be to apply to other schools. The ideal would be that a Catholic college education, comparable in quality to that offered by other institutions, should be available for as many Catholic students as are qualified for it. To achieve this is a Herculean task. But it seems that Catholic college alumni are willing to tackle it.

WILLIAM H. BOCKLAGE

Mr. Bocklage is executive secretary of the Xavier University (Cincinnati) Alumni Association.

II: Making Friends

INCREASED RECOGNITION (not necessarily approval) is today being given to Catholic education. This is due probably to two main causes.

One reason for the increased recognition of Catholic education is its remarkable growth. During the ten-year period 1940-1950, Catholic-school enrolments on the elementary level increased 35 per cent, as against 16 per cent for public schools. On the high-school level, the trend was even more pronounced. While Catholic high-school enrolments increased 42 per cent, public high-school enrolments actually decreased 14 per cent. While people in general may not know these facts, professional educators are well aware of them.

Another reason is the efforts to legislate Federal aid for education during the past several decades. When these various bills were proposed, representatives of Catholic education put forth claims to be included in such benefits. This precipitated a series of battles, especially in the field of education and politics, which had at least one effect: it brought Catholic education to the attention of many people who up to that time had only been dimly aware of its existence; or if aware, chose to ignore it.

Whether or not we shall ever get direct aid for our schools from public funds is, at this time, an academic question. The weight of law and public opinion is against it. But there are other areas where we have legally admissible claims. Here we may achieve success if we can get sufficient help from outside.

The financial plight of private colleges has been widely publicized. Fortunately on this level we are not alone. Besides Catholic schools, there are many other privately operated colleges and universities, both church-related and non-church-related. We can join forces with them and share to some extent in whatever aid such groups can obtain. It is a different matter on the elementary and secondary level. The overwhelming majority of all children in nonpublic schools are in Catholic schools. Hence, the help we could receive from those who have a common interest in nonpublic elementary and secondary education is limited.

In certain areas we do get some benefit from public funds. One is the Federal School Lunch Program. Catholic schools can, and many do, participate, on the same basis as public schools. The U. S. Supreme Court has already ruled that transportation and textbooks may be made available to nonpublic school children without violating the Federal Constitution. The principle on which the court based its decision is that these

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are aids to the children, not to the schools. Participation in health services depends on local and State patterns. In some places Catholic school children obtain health services and in others they do not.

The one area where Catholic education on the elementary and secondary level needs help most is bus transportation. The need is based on the shifting of population from the cities to suburban and rural areas. Families who contemplate moving, or actually do move into such areas may find that their children are no longer within walking distance of a school and that public transportation is not available. Newly established parishes carry a heavy debt, and providing their own bus service often proves a heavy burden.

A survey by the legal department of the National Catholic Welfare Conference published in 1946 showed that 19 States permit school-bus transportation for non-public-school children. The problem, then, of getting bus transportation in States where it is permitted becomes a local problem, either on the State or the community level. We must sell our case to the members of the State legislature or the local school boards, and also to enough people so that legislative bodies can act without arousing too much adverse public opinion.

GOOD PUBLIC RELATIONS

How then are we to make friends for ourselves? For one thing, we must understand the average American's attitude on the subject of public education. There is a deep-seated feeling in the country that public funds destined for education are to be spent for public schools only. To some extent this arises from various State laws and customs. On the other hand, social-welfare services are available to people regardless of race, religion or the school their children attend. We might explain persuasively to prospective friends that school-bus transportation should be regarded, not as a question of education, but as a social service to which all children are equally entitled.

We must also recognize the fact that a considerable segment of the American public is suspicious of our attitude toward the public schools. If a Catholic aspires to a place on the public-school board of education, there are those who wonder whether he is really interested in the public schools or whether his motive is to undermine the public schools for the benefit of Catholic schools. We must admit that too often in the past we have shown a lack of interest in the public schools, and sometimes our ill-advised attacks on public education have hurt our cause.

For another thing, our Catholic schools in many cases have failed to stress the moral obligation we have of helping to maintain good public schools. After all, a school system that educates almost 90 per cent of the people of this country has a dominant influence on the nation's type of citizenship and government. If we have an obligation to work for a good social order, we have an obligation to help make the public schools as good as we can. The coming White House Conference on Education offers an opportunity for us to show our interest and good will.

WHITE HOUSE CONFERENCE ON EDUCATION

On the national level, Msgr. William E. McManus, assistant director of the Department of Education of the National Catholic Welfare Conference, is a member of the National Committee and will represent Catholic education in this conference.

On the State level, let me describe what we did in Ohio. Rev. Bennett Applegate, superintendent of schools of the Diocese of Columbus, was appointed to the Ohio State White House Conference Committee through the instrumentality of the Ohio Welfare Conference Office in Columbus. The State committee, under the direction of John H. Herrick, executive secretary, arranged for the Ohio State White House Conference to be held in two sections. The first section was held in Columbus last July 20-21 and had as its purpose to stimulate the delegates to arrange for 88 County White House Conferences. A report on these, compiled by the second section of the State conference in October, will be submitted to the National White House Conference at the end of November.

Under the direction of Father Applegate, a rather concise brochure was prepared giving essential information about Catholic education throughout the entire State. This little folder was distributed not only to the delegates to the State conference, but to all the delegates of the local or county conferences throughout the State. In addition to distributing this folder, Father Applegate arranged for one staff member from each of the diocesan school offices throughout the State to attend the Ohio White House Conference as a representative of the Ohio Welfare Conference.

The Catholic representatives, meeting at the State level, agreed on a rather simple plan to secure adequate Catholic representation in the various local county education conferences. In our own Archdiocese of Cincinnati, which contains 19 counties, staff members of the office of the superintendent of schools took care of much of the organizational work; the actual participation in the county meetings was supplied by lay men and women. Representatives were recruited through the National Council of Catholic Men and the Federation of Catholic Parent-Teachers Associations.

What do we hope from the county meetings? Three points in the instructions to the participants were: 1) to listen attentively and be sympathetic to the needs of the public schools; 2) to supply information about Catholic schools in a clear, kindly and accurate manner; 3) to show the contribution Catholic schools make to the community, so that the community will recognize us as belonging to its educational picture.

What do we expect to accomplish? We are hopeful that, having shown ourselves willing to help the public-school people solve their problems, we may possibly obtain some help from them in the solution of some of our own problems.

CARL J. RYAN

Monsignor Ryan is superintendent of schools of the Archdiocese of Cincinnati.

Literature and Arts

On December 1 The America Press will publish the Second America Book of Verse, 1930-1955. The following remarks, which will constitute the introduction to the volume, are hereby presented in advance of the book's publication. Those who may not be specifically devoted to poetry may nevertheless find interesting the observations on the deepening maturity of Catholic education the book is thought to reveal.

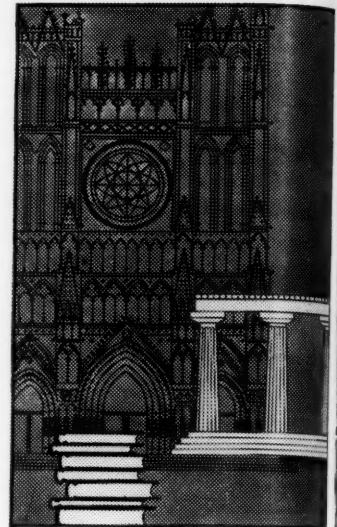
In 1928 the late Rev. Francis X. Talbot, S.J., then the Literary Editor of AMERICA, brought out the first *America Book of Verse*. It included what he considered the best poetry that had appeared in the pages of the magazine since its foundation in 1909. Fr. Talbot was constrained to remark in his preface, however, that he did not have a very large volume of poems from which to select:

In the first two volumes of AMERICA only eleven poems were published and in the succeeding fifteen volumes there was not even one poem. . . . It was not until three or four years ago that poetry began to be welcomed rather than tolerated in AMERICA.

This happy development, it may be remarked in tribute, was almost entirely due to the literary zeal and good taste of Fr. Talbot, who, on being appointed AMERICA's Literary Editor in 1920, promptly set about filling this lamentable gap in the review's literary section. He continued this policy until he was appointed Editor-in-Chief in 1936. His successors as Literary Editors have tried to carry on his far-seeing and generous plans, though it must be admitted that fewer poems appeared in AMERICA from 1945 to the present than from 1936 to 1940. The publishing of the best in Catholic verse, however, still remains a large concern of the magazine, as the present volume, it is hoped, will make evident.

Comparisons, we are confidently told, are odious. There is most assuredly, in these introductory remarks to the second book of verse, no intention of entering on a long, detailed comparison of this volume with the first collection. The very fact, however, that there is a second collection suggests that there is some reason for its publication. Has poetry, as represented in the pages of AMERICA, become somehow different? Is there anything new in the poets' technique or content? Is there advance or retrogression?

There is a difference; there is advance. And this is said with no intention whatever of detracting from the pioneering work of Fr. Talbot and the poets he discovered or publicized. It is simply that times have changed and that, consequently, the accent of the poets must also have changed, if they would speak their message to today.



Preface to America's Book of Verse

HAROLD C. GARDINER

What are the changes? More important, what are the roots, the reasons, for the changes?

The two changes that will strike the reader, I think, concern technique and diction. The newer poets have broken away from the more or less rigid mold of rhyme and meter we were accustomed to in our salad days of studying and attempting to write poetry. There is a bolder sense of experimentation; a striving for a freedom that will be at the same time legitimate and laudatory; structure becomes more subordinate to thought; the "what" of the saying dominates the "how." This, mind you, is a change. It need not follow that it is a change for the better; that will depend on other factors to be noted later.

A further change will strike the reader who has a leaning to comparisons. It would seem that the newer poets are less given to the language of "poesy." The old, consecrated diction that felt that poems had to

appeal through "thou's" and "wert's" has given place, to a great extent, to language that is terse, functional, modern. This, again, does not mean that the newer poets are *ipso facto* better poets. It simply means that, with the changing times, the voice of Catholic poetry is changing, too. Perhaps that is a wide statement: perhaps the voice is the same, but the accents are different. Different because the world today is as never before open to and craving for a poetry that speaks to the spirit—witness the impact of Eliot, Auden, Sitwell, Merton.

CATHOLIC VOICES

These changes, differences, improvements (if you will) seem to me to rest ultimately on the deepening maturity of Catholic education. I do not mean only formal education as shown in our Catholic schools and colleges. I include the education that comes to the Catholic mind by participation in the life of the Church through the liturgy and an increasing awareness of doctrines like that of the Mystical Body.

These two great developments in the modern Church are, it seems to me, the rich loam from which the excellence of much contemporary Catholic poetry flows. Poems like Jessica Powers' "Come Is the Love Song," Leonard McCarthy's "Lent" and John Duffy's "Hosanna to the Son of God" are steeped in the spirit of the liturgy. Sister M. Maura's "We Walk in Miracles," Earl Daniel's "Gloss on a Midwinter Journey" and Anne C. Johnson's "Hereditiy" discuss in verse the implications of the doctrine of the Mystical Body.

Now, if this hint of an analysis is true, the reason is that Catholic education is reaching a maturity, at least in the matter of poetic technique and content, the lack of which we so often lament—or hear lamented—in other fields. Some of the great, seminal truths of the faith are being realized—made real—in poetry as they could not have been a generation ago.

A very practical demonstration of my vague thesis is afforded, I believe, in the quality of the poems contributed to this volume by nuns. There are more nuns today writing excellent poetry than ever before in the history of U. S. Catholic literature. And the poetry they write is not didactic; it springs from lived experiences shared with the reader. And if this cachet of their poetry does not have its source in their Catholic education, what is the source? And if Catholic education is the source, what deeper springs are there than the profound social implications of the liturgy and the mystical body?

Well, these are all points for consideration as one dips into the *Second America Book of Verse*. Whatever the validity of my thought as to the sources of the excellence, there is much fine poetry in the volume. I must thank and congratulate James Edward Tobin for his diligent care and excellent taste in making the selections. Even those who do not ordinarily "go for" poetry will find in these pages a splendid testimony to the maturity of the faith that illuminates all. This is true of the poems, too, that are not specifically "religious."

Here are serious workmen with something to say.

Through them and their fellows working outside the pages of AMERICA (see, for corroboration of my thesis, the poetry that appears in *Spirit*, the journal of The Catholic Poetry Society of America), poetry may yet win back its high estate, even in a technological age.

A Youth to Christ The King

Though traitor angels ply the subtlest art,
coming as potentates with royal mien,
Christ-king, You understand a young man's heart
and that essential cry, "Make—keep me clean";
So, when the cunning captains arm to hold
the novice will from fortifying good,
Christ, only touch a young man's heart, and mold
it by the Cross-plan of our brotherhood.

Be more than breastplate of a youth's desire
to foil the adversaries' telling spears:
be shield against my own heart's knifing fire
that challenges these eucharistic years.
Christ-king, advance and overpower me:
who falls to You shall rise immortally.

RAYMOND ROSELIEP

Grapes from Thorns

Gladness is for sharing,
Chant and wassail bowl—
Like a tiny fire
Lighting soul from soul.

Sorrow is for hiding,
Desolate and lone,
Kneading in the sinew,
Hoarding in the bone.

Gladness is the promise
Never quite fulfilled,
Sorrow is the nectar
Out of Joy distilled.

Sorrow is a lover
Others pale beside;
Rapture must possess her
Who is Sorrow's bride.

Were the choice before me,
I would Sorrow take;
Joy can breed a thirst that
Can but Sorrow slake.

Who with Joy upon him,
May be torn apart.
Wears the strength of ten with
Sorrow at his heart.

SISTER MARY IMMACULATA, C.S.J.

BOOKS

Christianity in the Blood

FOUNTAIN OF JUSTICE: A Study of the Natural Law

By John C. H. Wu. Sheed & Ward. 287p. \$3.75

In 1921 John Wu, an unknown student at the University of Michigan, wrote a letter to the famous Justice Holmes about some points in jurisprudence. This epistle was the beginning of a famous friendship as well as the opening of a brilliant career for John Wu. In the years that followed, Mr. Wu became a distinguished jurist in his native China, a convert to Catholicism, Nationalist China's Ambassador to the Holy See and, last but not least, the father of 13 children. Now at the age of 56, he has written his most mature work, a volume which will be at least a minor classic on the subject of the relationship of Christianity to Anglo-American Law. *Fountain of Justice* has a depth and an intellectuality greater than the author manifested in his earlier *Beyond East and West* or *The Interior Carmel*.

Prof. Wu, now on the faculty of the Seton Hall (N. J.) University Law School, is admittedly in love with the common law, the law of England and America. No other system of jurisprudence, he writes, so completely reflects the spirit of Christianity. The common law, Wu feels, is a "cradle Christian" whereas the Roman law was "baptized" as a "deathbed convert." The common law is instinctively Christian: continental law, the heir of Roman law, is only rationally Christian. The common law has "Christianity running, as it were, in the blood."

Prof. Wu, moreover, is especially enthusiastic about American jurisprudence, past and present. Natural law, he writes, "has received a much warmer reception in America than any other country in the world." Some may feel that Dr. Wu is over-generous in his praise of some American men in public life, but his view is certainly a welcome relief from the continuous jeremiad that one hears today in America to the effect that law and morals are drifting apart.

Fountain of Justice traces the story of the common law from its institutions by cleric-lawyers of early and medieval

England to Coke and Blackstone and up to Holmes and Cardozo. Dr. Wu illuminates his delightfully told chronicle by such incidental facts as that Cardinal Stephen Langton, Archbishop of Canterbury, the father of the Magna Carta movement, was also the author of *Veni, Creator Spiritus*. While Dr. Wu remains close to the legal-moral story he relates, he has achieved the very difficult task of authoring a book that will be eminently illuminating for fellow-lawyers yet completely readable and interesting for non-lawyers.

Prof. Wu's book may achieve for the

natural law on a very wide basis what Heinrich Rommen's excellent *The Natural Law* (Herder, 1948) accomplished in more erudite circles. The two books complement each other, and the American people should be very grateful that Europe and Asia have sent us two such brilliant scholars to interpret for us our own natural-law heritage. They have written the two best books in English on the natural moral law and have once again supplied proof, if such be needed, that the natural law is "Beyond East and West."

ROBERT F. DRINAN

Freedom's Cobblestones against Red Tanks

THE EXPLOSION

By Rainer Hildebrandt. Duell, Sloan & Pearce-Little, Brown. 198p. \$3.75

The revolt in East Berlin started on Tuesday, June 16, 1953, and came to a head the next day. By the following Friday, West Berlin was flooded with reporters from newspapers, news services, magazines and radio networks. All of them sought the same thing: some one who had been involved in the uprising in East Berlin, and who would provide a personal touch to "on the scene" stories. The reporters who spoke and understood German were few. The interpreters did their own editing.

In view of this it is remarkable that the resulting stories described the events as honestly as they did, except for occasional references such as "the strike was instigated by Communists to prove the right of the workers to strike."

Rainer Hildebrandt, meanwhile, was interviewing not just anyone who had been involved, but men and women who had taken a lead in the strike. As Norbert Muhlen writes in his introduction to *The Explosion*:

When a new refugee arrived, his comrades were bound to tell him: "You must go and see Hildebrandt. He will squeeze memories out of you for hours, and sometimes for days, but then he understands us, and wants to help us and also those who had to remain in the East."

It happened that I arrived in Berlin on June 20 and phoned Hildebrandt. He asked me to come right over to his home (and, incidentally, to bring my ration of cigarettes and tobacco). For the next couple of months I spent most of every day listening to Hildebrandt interview these people. He was, indeed,

one of them. He was pitiless in his search for facts, only stopping for food when a refugee woman who served as his housekeeper put bowls of soup on the table and called him, and all the strikers who were there, into the kitchen.

He seemed to be living each striker's story vicariously as he dug it out. He would not hear the trains rumbling to and from the East, not a hundred yards from his front door. Deep in the descriptions a former bricklayer was giving, he would ask, "Yes, and when you looked down from the scaffold and saw the marchers, what did you think?" After the excited reply, "I thought, 'At last it's happened. The workers themselves have begun it!'" he would turn to me, his eyes shining, and say, "You see? The workers themselves."

But if I give the picture of an exalted idealist who heard only what he



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wanted to hear, it is false. For he went over and over their stories. If he was excited and pleased, he was also thorough and painstaking. It would take hours until he had the striker's story, and in the end he would really know the man or woman.

The Explosion is the result of nine of these key interviews, plus a chapter on RIAS, the Radio In the American Sector. This chapter is also a finely drawn description of a mentality; that of the West, the Americans and West Germans, faced with the dilemma of how far they should encourage the strikers, and still not go against existing directives to avoid the risk of war. This chapter is perhaps the most dramatic and the most demanding of the reader. It would be of incalculable value to our USIA and to our State Department to have a postcard included in each book, asking each reader to fill out the answer to the question: What would you have done if you had been the director of RIAS on June 16, 1953?

The book is not only honest and informative, it is also dramatic and interesting. Norbert Muhlen in his introduction has written a short biography of Hildebrandt and a background of Berlin before "the explosion," which is as fascinating as the text. His "postscript" ties up the chapters neatly, and bluntly asks how far the West will go to attain freedom for those behind the Iron Curtain.

MARCI A L. KAHN

The structure of the book is unusual. Following an introduction by the author, which incidentally should be read at the end as well as at the beginning, there is the text of a speech he delivered in Zurich in 1954 and elsewhere in Europe after that. Next come the questions he was asked from the floor and his answers, comprising more than half the book. In many instances the questions are identical with some that arise in the reader's mind and it is very satisfying to have them answered immediately.

For example, when he says in the main speech that "No one in Africa asked those questions" (which would lead to an understanding of the problems), the first question that comes to mind is: "What, not even the churches?" This very question is asked by the wife of a missionary and is answered. His answer is that it does not take the African long "to see that there is a dark gulf between what we profess in church on Sundays and practise in the week." And he concludes that "to offer the African our faith without the accompaniment of the way of life and opportunity which that faith demands is to offer him no faith at all."

His approach to the whole subject is unique. While he in no way minimizes the value of the economic, historic, scientific, anthropologic and sociologic studies, he believes that the primary approach is through the being of man. Without a change in the heart and understanding of man, he maintains, there can be no solution for the conflict in Africa.

He says all these things and offers many more thought-provoking gems to cast light upon what is possibly the darkest center of potential disaster in the world today.

FORTUNATA CALIRI

Potential Explosion

THE DARK EYE IN AFRICA

By Laurens Van Der Post. Morrow. 224p.
\$3

It would be impossible briefly to present an adequate evaluation of the tremendous impact of this book, an impact that springs as much from the burning sincerity of the author as from the explosive content of his material. Impossible, too, for the reader to grasp it all in one reading, unless he happens to be well versed on all matters relating to Africa.

It is a profoundly moving, thoughtful book, having the added delight of a style that is often so poetic as to be distracting. Depending upon one's poetic sensibilities, this may account in part for the necessity of a second reading, but one would not wish for any elimination of these distracting excursions into lyricism.

More Books

THE LOST SHEEP

By Henri Bordeaux. Macmillan. 130p.
\$2.95

The mountain folk in Savoy and their family traditions are the stuff of this deceptively simple novel. This combination of Savoy and of family might result in an ordinary regional novel in the hands of anyone other than Bordeaux.

During the 65 years of his literary production, he has returned to Savoy as the richest source of his inspiration. As far as the family is concerned, he



Some Comments On THE STORY OF THOMAS MORE

by John Farrow

"Colorful and authoritative, it cuts through quotation and source material to cleave to a strong narrative line. Henry VIII's first two marriages and the European maneuverings of Wolsey, would-be Pope, are sharply outlined in their bearing on Sir Thomas's career."

—The Saturday Review

of Literature.

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has merited the title of novelist of the French family.

In the steady succession of stories dealing with domestic life, he has always preached a fundamental message. Just as the family is the extension of the individual, so too the nation is the extension of the family: the virtue of a nation will never exceed that of the person. The best and the only solution for life's problems is a deep faith, a living and effective faith. Bordeaux is just as Catholic as he is French, and his faith is to him a dynamic force.

His latest novel is a concrete example of the need for a living and active faith, especially in a small community where mistakes are not easily forgotten, even though forgiven. The mountains of Savoy form the background of this tale of infidelity, repentance and final forgiveness.

The return of the Carthusian monks to their famed monastery, La Grande Chartreuse, after an enforced absence of 37 years, has a deep effect on the mountain people, particularly on Mélanie, who is an outcast because of infidelity to her husband.

As the result of the intercession of one of the monks, the lonely, repentant woman is taken back by her husband, but only as a servant, unable to reveal her identity to her children and scorned by her neighbours. Finally, the monk comes to her aid again, bringing the message of forgiveness to Mélanie and to the entire village. Significantly enough, the story closes on Christmas Day.

This tale could well be included in a Christmas anthology, even if the subject is a mature one. In the many novels that Bordeaux has written on the

family, it is clear that he has been preaching a social role. One wonders if he has gone beyond the social into the national in *The Lost Sheep*. It would be very easy to interpret Bordeaux's tale as a parable: Mélanie represents France, unfaithful to the many spiritual visitations she has received. The punishment is reduction to the humiliating status of a servant in her own house, the German Occupation. Salvation, purification and rebirth are to be found only in a return to God. Bordeaux gives us no clue to his intention. He does give us his message in beauty and simplicity: it is the message of the Good Shepherd.

J. D. GAUTHIER

THE RETRIAL OF JOAN OF ARC

By Régine Pernoud. Foreword by Katherine Anne Porter. Translated by J. M. Cohen. Harcourt, Brace. 250p. \$4.75

After the appearance of Lucien Fabre's *Joan of Arc* in French and its excellent rendering into English last year, this reviewer felt that the definitive biography had finally been written. But along comes a specialist in history, Mme. Régine Pernoud, chief archivist of the Museum of French History, a section of the National Archives, who gives us, for the first time, a detailed account of Joan's retrial, which took place some twenty years after her death at the stake in Rouen.

If the original trial and burning of the saint is common knowledge through the thousands of books on the subject, the retrial, surprisingly enough, has not attracted historians in the same measure. It slumbered in MSS and in the five-volume work of Jules Quicherat,

in French, to be dipped into only occasionally.

How did it happen that a retrial was ordered and within the lifetime of most of Joan's contemporaries? As far as can be reasonably certain, King Charles VII re-entered Rouen, in December, 1449, after 30 years of foreign occupation. Soon after he wrote to one of his counselors that he wished to make an inquiry into the manner in which the proceedings of Joan's trial had been conducted.

And so, in this present volume, five centuries after her death, Joan of Arc appears to us just as she did to members of her family, friends, neighbors, soldiers, noblemen and theologians. Their testimony, as handled by Mme. Pernoud, brings to life a remarkably well-balanced young girl revealing accomplishments which can be explained only through divine inspiration. When the original trial was carried out, few people knew the details about Joan's life and exploits.

It was the rehabilitation process, which involved some 1,500 witnesses called, examined and cross-examined during five years, that was to form the basis for Joan's beatification and canonization five centuries later. It is indeed significant that it remained for our modern age finally to comprehend the living truth incarnate in the Maid of Orleans.

PIERRE COURTES

MEDICAL GUIDE TO VOCATIONS

By René Biot, M.D. and Pierre Galimard, M.D. Translated by Robert P. Odenwald, M.D. Newman. 285p. \$4.75

A vocation to the religious life or the priesthood is usually out of the question for persons with a notable physical handicap or weakness. Except in rare cases it is clear that God does not call them to the cloister or altar. His providence intends for them some other path to sanctity in His service. Recently, however, a religious order for the physically handicapped has been established and is doing wonderful pioneer work (cf. Am. 10/15, p. 38).

If physical disability is normally a block to vocation, the same can be said with even greater certainty for persons afflicted with any kind of serious psychic disorder.

The question of degree always remains. If only candidates of perfect physique with exquisite mental and emotional balance were accepted, the ranks of the clergy would undoubtedly dwindle and many a cloister cell would

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be empty. Most people have some physical defects and at least mildly neurotic tendencies.

Because spiritual guides are not usually experts in medicine and psychiatry, there is a wide area for collaboration with those who are experts in these fields. There is a real need for the advice and counsel of such experts in guiding vocations.



Drs. Biot and Galimard, both eminent Catholic physicians in France, have written a book that attempts to fill the need by describing the physical and mental qualities required to meet the demands of convent and priestly life.

The book goes considerably further than a mere cataloguing of physical and psychic obstacles to a vocation. It treats with rare insight the many medical problems of men and women who have already entered upon their vocation. The authors point out that readers of this book may be led into thinking they have learned enough from it to play the doctor. That would be a grave mistake. On the other hand, in the book itself the authors sedulously avoid the error of usurping the function of the vocational director.

Many authorities would disagree with the authors' presentation of alcoholic and syphilitic heredity, on the score that the phenomena described could more properly be called congenital. The division of temperaments according to the ancient formula of Galen into lymphatic, sanguine, bilious and cerebral will seem outmoded to some, despite the authors' assurance that "modern studies have readopted" them.

"Psychology and Pathology of Beginners" is an excellent chapter, cov-

ering such topics as the stages of asceticism, pathological dryness, scruples, menstrual disturbances and other pathological syndromes. The section on "Chastity, Obedience and Poverty" also deserves special mention for its handling of the physical and psychic components in the observance of the vows.

Reverence blends with science in this book in which the authors' aim is to assist the spiritual director without supplanting him. GORDON GEORGE, S.J.

THE SHIRALEE

By D'Arcy Niland. William Sloane. 247p. \$3.50

Australian writer D'Arcy Niland is a good storyteller in this tale of a swagman, as an itinerant tramp is called in Australia. Having himself been a boxer with a traveling circus and an opal miner as well as a newspaper man, author Niland pictures the life and drives of a swagman with authority.

The roll in which the swagman carries his belongings is called a swag or shiralee. Young Macauley has two shiralees to bear—the extra one, a small bit of humanity called Buster. Buster is his four-year-old child, whom he snatched from his adulterous wife more to spite her than from love for his daughter.

And now he's stuck with her. Not that he often has to shoulder Buster. She is a sturdy and brave little character who builds up an amazing endurance as well as a fierce love for her parent and protector, despite his hardness. Buster's presence cuts down his possibilities for a job and accelerates the necessity for one. Macauley resents her. It is not until she becomes ill and he is forced to nurse her and later, when he is in danger of losing her, that he begins to discover his love for her.

This is not a pretty story, despite its theme. It concentrates more on the surly moods of nature rather than her beauties. Macauley is a tough, primitive man who seems to have a taste for fist fights as well as for the open road. The author describes both in detail and does it well. Most of the dialog is in the slang of the swagman, made less confusing by a glossary.

Mr. Niland writes with a flavor and a bright, sharply cut style which is the book's best quality. Some of his characterizations are excellent. However, he does not give Macauley sufficient depth or sensitivity to make this a novel of much power. It might have been more effective as a short story.

MARY K. SWEENEY

By the author of the
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By ROBERT NASH, S.J.

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BIG WOODS: The Hunting Stories of William Faulkner
Random House. 212p. \$3.95

Big Woods provides exciting (and humorous) hunting adventures and also a hunting ritual and code. The latter Uncle Ike McCaslin, the patriarch and high priest of the chase, learned as a boy from old Sam Fathers, who was descended on one side from the aboriginal Chickasaws. Clearly the craft and *mystique* of the hunt belong to an ancient tradition.

However, far from blurring into a primitive nature mysticism, Faulkner's cult of the hunter develops a philosophy of self-discipline which defines the hunter's proper relation to the woods and to the game he pursues there. In old age Ike McCaslin phrases the thought that filled his mind when as a boy of 12 he had just killed his first buck: "I slew you; my bearing must not shame your quitting life. My conduct forever afterward must become your death."

Observing the commercial civilization which is destroying the big woods, the philosopher turns prophet in the Old Testament sense. The warning appears ominous enough as the aged Ike McCaslin reflects: "No wonder the ruined woods I used to know don't cry for retribution. The very people who destroyed them will accomplish their revenge."

The way of salvation which Ike suggests is based partly on the Christian concept of stewardship and partly on nostalgia for a lost Eden:

Because this is my land. I can

feel it, tremendous, and still primeval. . . . It is mine, though I have never owned a foot of it, and never will. . . . It belonged to all; we had only to use it well, humbly and with pride.

What Ike has learned from the hunt applies also to his situation as a Southerner, but this has been left out in *Big Woods* (for example part IV of "The Bear" is omitted), and rightly so, for only the reader familiar with Faulkner's *Yoknapatawpha* saga would understand its significance.

This book is apparently designed to attract readers so far unacquainted with Faulkner, especially the hunting crowd, which seems, these days, to be a very large crowd indeed. If they can be persuaded to buy this handsome book, appropriately illustrated by Edward Shenton and containing some of the best hunting stories of our day, they will get their money's worth and more.

ERNEST SANDEEN

FAREWELL TO VALLEY FORGE

By David Taylor. Lippincott. 376p. \$3.75

Mr. Taylor's first venture into American historical fiction, *Lights across the Delaware*, dealt with the movements of the Continental Army on the Pennsylvania shore of the Delaware River and reached its climax with the Battle of Trenton. This new work moves forward 18 months to the spring of 1778, covering the last days at Valley Forge and ending with the Battle of Monmouth Court-house.

Both books revolve around the romance of a soldier and a young patriot

girl, and both include a good bit of spying activity preceding the military campaigns. In both volumes there are sharp pen-portraits of the American generals Washington, Stirling and Knox; and now von Steuben is added to the list.

The author re-creates well the atmosphere of the middle period of the war for American independence. He shows clearly the problems faced by the patriot leaders, hindered by interference from members of the Congress and forced to contend with dissension among their own ranks. Gen. Charles Lee is pictured as the villain, and the disgraceful episode of his strange behavior on the field of battle at Monmouth is completely described. Indeed, Mr. Taylor tells the story of Monmouth so vividly that one feels as if one were present at the scene of action. The famous episode of Molly Pitcher (actually, Hayes) carrying water to her husband and the men of his battery is among the bits of local color.

Philadelphia under British occupation appears a grim place, and Major John André is depicted as an irresponsible playboy who directs the vicious persecution of patriot sympathizers. Lafayette's escape from annihilation at Barren Hill, just north of Germantown, is described in some detail; and in this connection, it seems there were Americans at Valley Forge who were willing to betray Washington's men for gold.

There are double-page maps of the locales at Barren Hill and Monmouth, and a list of "Authorities Consulted" is appended. Altogether, this is the sort of novel that will make readers aware of the tribulations undergone by our forefathers. It is both entertaining and instructive.

WILLIAM D. HOYT JR.

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JOHN GOFFE'S LEGACY

By George Woodbury. Norton. 272p. \$3.50

This is a savory bit of Americana told in a blend of zestful appreciation and laconic humor that seems to be characteristically Yankee. In telling the story of the New Hampshire site cleared by John Goffe in 1714 and handed down through eight generations, George Woodbury captures something of the essence of New England.

The mill first built by John Goffe and still used by George Woodbury in the making of milking stools is the more or less unchanging element in this panorama of change. There is a welcome sense of sureness and immediacy as the reader, standing by the mill,

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The view from the mill is more limited than the broad, sweeping survey, but for that very reason, perhaps, it is more satisfactory, catching the lights of great events in a sharply clear prism.

But the people are the best things in *John Coffe's Legacy*—sturdy, hard-working folk, without much nonsense about them but plenty of quirks. The excerpts from the diary of Matthew Patton, 1754-1788, are tantalizing snippets of revelation, whether he is reporting, "My Wife was Delivered about 8 in the morning of a Son and sold a Cow to Will McNeal of New Boston for 24 pounds of Old Tenor . . ." or giving his version of the rip-roaring feud with the minister over the fee for ministering.

And "Old-Connecticut," Uncle Ody's wife, got herself a pair of silk stockings, by growing a mulberry tree, getting silkworms from Newburyport, and spinning her own silk. You would have to read it to believe how Saxy Pike, twirling a baton at the head of the band, enabled a regiment to pass through a hostile mob in Baltimore, thereby helping to save the city of Washington.

The wit and wisdom of New England are in this book along with the cussedness, the stamina and the beauty.

MARY STACK McNIFF

THE GENTLE CAPTAIN

By A. Kennard Davis. Rinehart. 175p. \$2.75

This dramatic, delicately wrought novel about the British merchant marine explores the relationship between Captain O'Mara of the tramp steamer *Antares* and Chief Officer Stuart, two men of completely contrasting natures whose lives reach a climax during the course of a raging storm in the Atlantic. The author, A. Kennard Davis, is a young Englishman who left college to go to sea, and who knows his medium at first hand.

Captain O'Mara, a calm and competent old sea-dog from Donegal, takes the *Antares* into the heart of an Atlantic gale to answer the distress call of a disabled packet. In addition to the fury of the elements he has to cope with the antics of the sullen, psychotic Stuart, who, though a skilful seaman,

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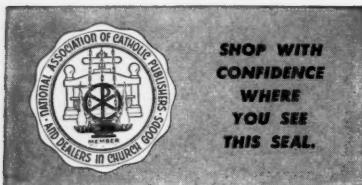
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PUBLISHERS

Newman Press	189
Pantheon Books, Inc.	191
Sheed & Ward	187

SPECIAL SERVICES

Berliner & McGinnis	193
Comet Press Books	192
Guild of Catholic Lawyers	194
John J. Hogan, Inc.	194
Holy Cross Brothers	189
Thomas More Association	188
N.A.C.P.D.C.G.	192
C. F. Petelle	192
Vantage Press	192
Will & Baumer Candle Co.	ii
Notices	196

SCHOOLS AND COLLEGES

Mt. St. Agnes	iii
Caldwell College	iii
St. Elizabeth	iii
Good Counsel	iii
Marymount	iii
College of New Rochelle	iii
Siena Heights College	iii
College of St. Rose	iii
Trinity College	iii

resents authority and who, during the course of the rescue operation, deliberately sends a young apprentice seaman to his death. The rescue is successfully completed but the force of the storm springs the plates of the ancient *Antares* and she too begins to founder.

After summoning tugs from Falmouth and Cornwall, O'Mara orders his own ship abandoned, and all hands transferred to a stand-by passenger ship. In an attempt to rehabilitate the chief officer, Captain O'Mara offers him the opportunity of remaining on board with him to man the disabled *Antares* while under tow. Alone with O'Mara during the voyage back to port, Stuart comes to his senses and in a final heroic act sacrifices his life for the salvation of the ship.

Mr. Davis' knowledge and understanding of ships and the sea gives his book authenticity and a dramatic force that is its chief distinction. But the motivation of his characters is unconvincing and unfortunately lends an aspect of incredibility to an otherwise quite creditable novel.

JOHN M. CONNOLE

THE FRONTIER YEARS

By Mark H. Brown and W. R. Felton. Holt. 235p. \$10

BUFFALO BILL AND THE WILD WEST

By Henry B. Sell and Victor Weybright. Oxford U. 263p. \$6.95

These two elaborately illustrated books on the roistering, rollicking West are published with an alert merchandiser's eye on Christmas. The buying public will be cheated by neither title and will find *The Frontier Years* especially good. As a book on a little-publicized frontier photographer, Laton A. Huffman, it is distinguished by 125 exceptional pictures of pioneer places and people associated with eastern Montana and the Plains. For more than fifty years, 1878-1931, he made and sold the pictorial story

... of the Indian, the soldier, the hide-hunter, the freighter and others who knew Montana's prairies when the only roads were the gently winding buffalo trails, and when life was wild and free.

Huffman's studio in Milestown, Montana (later Miles City) meant a detailed record of a typical turn-of-the-century frontier town. His presence on the fringe of the vanishing frontier meant, too, that his sturdy camera

caught the last convulsive thrusts of the Northern Plains Indians. He had grim photographs of Custer's battlefield and of Rain-in-the-Face, the Sioux warrior most often credited with cutting down Gen. George Custer.

Pictures of ugly freight wagons and laboring locomotives preserve the old and presage the new. His camera studies of the Yellowstone country unmarred by commercial promotion and touring millions inspire a despairing nostalgia for what is "a chapter forever closed." These superb photographs lavishly illustrate an excellent narrative that is heavily seasoned with the real spirit of frontier years.

Buffalo Bill and The Wild West is a step below *The Frontier Years* on all levels; the topic is almost too familiar, the writing too prosaic in the opening chapters; and the book's format lacks sparkle. Yet, make no mistake, if you have never read the story of Buffalo Bill and his Wild West Show, this is the book for you.

The authors are admitted admirers of Col. Wm. Cody (Buffalo Bill); but this confession does not blur their picture of him. They indicate, without emphasis, that Buffalo Bill occasionally was a humbug, hypocrite, moral coward, or plain scoundrel. No good purpose would be served by shredding the reputation of one but recently supplanted in the hearts of millions by Hopalong Cassidy.

While many copies of the book allegedly will be purchased for the kiddies, the adults will read them. Plentiful pictures and a colorful character make this a rattling good yarn of the Wild West as lived, dreamed, and performed by tootin' shootin' Buffalo Bill, Indian scout supreme and ham actor beyond compare.

WILLIAM N. BISCHOFF

THE QUEEN'S CROSS

By Lawrence Schoonover. Sloan Associates. 377p. \$3.95

Clean-minded people who like historical novels have a thin time of it these days. Historical novels, it is true, are plentiful, but all too often they are little better than nasty back-fence scrawls set to costume. It is gratifying therefore, to find an historical tale in which the author is occupied more with psychological than physical insight and, while not indifferent to the charms of his subject, is more concerned with character. And Lawrence Schoonover

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Schoonover

has quite a character to describe, Isabella of Castile, one of the great woman rulers of history.

A good historical novelist should have a feeling for the past, an intuition which enables him to understand an age far different from his own. This feeling, this intuition Mr. Schoonover certainly shows in *The Queen's Cross*. He adds to this a sympathetic understanding of his main character that makes Isabella come alive for us. There is one slight historical inaccuracy on page 111—the Richard who sued for Isabella's hand was not the Duke of York but the Duke of Gloucester.

The story begins with Isabella as a young girl in the quiet country castle of her mother, the dowager queen. Plunged abruptly from this wholesome atmosphere into the reek of one of the most corrupt courts in Christendom, Isabella offers a shining example to all those who have to live in worldly and pagan surroundings.

When her rights are challenged, Isabella moves with energy and surprising wisdom to make good her claim to the throne. And once safely queen, she manages her kingdom with all the strength of a great man and much of the intuition of a great woman. She manages even to fall in love with the right man, so that her marriage is at once a love-match and a politically good deal. Throughout all trials she moves serenely to the grand climax of 1492 when she rides in triumph into Granada to fulfil her dearest dream and end the reconquest of Spain from the Moors. Here the book leaves Isabella at the moment when she met the challenge of the past with the capture of Granada and accepted the challenge of the future by sending Christopher Columbus on his way.

A glorious life and a good one—but what on earth was “the Queen's Cross?” That will be discovered when you read the book.

JOSEPH F. BRUSHER

THESE LOVERS FLED AWAY
By Howard Spring. Harpers. 483p. \$4.50

The flow of the narrative and the emotional good sense make this a most readable book. That is not to say that the characters are all estimable, Chad Boothroyd, the hero, least of all. Chad is somewhat too supercilious for one's taste. His ungallant courtship and marriage of May Ingleby, followed by his callous divorce from her, reveals his emphatic lack and his egocentricity.

His condescension toward Adrian Wybird reflects a lapse of memory regarding his own weaknesses.

“Chad loves Rose” is the theme of the book and from childhood on this passion rules his life. His ultimate marriage to Rose is satisfactory enough for both of them, but one wonders if their peregrinations toward that end leave no scar tissue in themselves or others.

Uncle Arthur is as attractive an “English Gentleman” and as dependable a yeoman as could be encountered in or out of fiction. Phoebe Hawkes is a charming and understanding lady.

The period of the novel, the first half of the 20th century, is engagingly presented, but does not clutter the story. *These Lovers Fled Away* is an interesting, enjoyable book picturing some entertaining upper-middle-class English characters moving through events and environment familiar to modern readers.

MARGARET SCOTT LIENERT

REV. ROBERT F. DRINAN, S.J., is assistant Dean of the Boston College Law School where he teaches Criminal Law and Family Law.

MARCIAN KAHN, secretary of the American Council on Germany, was a free-lance writer in Germany in 1953.

FORTUNATA CALIRI is instructor in English at Lowell Teachers' College, Lowell, Mass.

REV. J. D. GAUTHIER, S.J., is chairman of the Department of Modern Languages at Boston College.

PIERRE COURTTINES, assistant professor of Romance languages at Queen's College, Flushing, Long Island, is at present on a sabbatical year in France.

REV. GORDON GEORGE, S.J., formerly an associate editor of AMERICA, is now spiritual director at the Jesuit Seminary, Toronto.

ERNEST SANDEEN, professor of English at Notre Dame University, contributed the study of Faulkner to *Fifty Years of the American Novel* (Scribner, 1952).

WILLIAM D. HOYT JR. is associate professor of history at Loyola College, Baltimore.

WILLIAM G. TYRRELL, president of the New York Folklore Society, is a contributor to American Heritage.

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HON. ADRIAN P. BURKE—presiding

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10:30 A.M. ALLEN T. KLOTS, Esq.

Address of welcome

10:40 A.M. The Natural Law and Commutative Justice

Speaker—WILLIAM R. WHITE, Esq.

11:50 A.M. The Natural Law and Legal Justice

Speaker—MIRIAM T. ROONEY, Esq.

1:00 P.M. Luncheon Recess

(Adequate restaurant facilities in vicinity ensure prompt return.)

HON. MILES F. McDONALD—presiding

P.M. Session

2:30 P.M. The Natural Law and Social Justice

Speaker—JOHN C. FITZGERALD, Esq.

3:45 P.M. The Natural Law and Distributive Justice

Speaker—EDWARD T. FAGAN, JR., Esq.

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THE WORD

The kingdom of heaven, He said, is like a grain of mustard seed . . . is like leaven (Matt. 13:31,33; Gospel for 24th Sunday after Pentecost).

As is well known, that *kingdom of heaven* which figures so largely in the teaching of our divine Saviour commonly represents not the realm of bliss everlasting, but the true Christian Church in her embattled situation here and now on the face of the earth. The two brief parables of today's Gospel suggest very different and almost opposite aspects of the relationship between the Catholic layman and this real and present *kingdom of heaven* which is his beloved Mother Church.

The similitude of the mustard seed may be taken to indicate broadly but substantially what the individual Catholic stands to gain from the Church. The *mustard seed . . . grows into a tree, so that all the birds come and settle in its branches*. The clear image is one of the small jewels in our Lord's effortless rhetoric: the picture speaks eloquently of rest, of refuge, of refreshment; in one word, of security.

Exactly as the child is quite unconscious of the deep-down security he finds in his mother, so the good Catholic is apt to be almost completely unaware, at least explicitly, of the solid sense of supernatural safety he derives from Holy Mother Church. We are reliably informed that this interior sureness, unwitting as it may be, sometimes even aggravates the sincere non-Catholic, to whom it seems suspiciously like smugness.

Yet it would be difficult to overestimate the tranquil assurance which the genuine Catholic man discovers in his Church. He knows that she possesses abundantly the more than adequate means of grace that will enable even him, with some little cooperation on his part, to attain the perfect happiness that he cannot find in this world. He senses that in her matchless wisdom, learned of the Holy Spirit, she unerringly finds the answer to all ultimate, tormenting problems of this complex life. Above all, the understanding Catholic sees in his Holy Mother the end of every least perplexing doubt, for in her most solemn and responsible moments she *cannot* be wrong. She is, by divine promise, infallible.

The other short and homely picture of this Gospel will remind the sincere

Catholic layman of what he, in turn, is to do for the Church that so enriches him. Briefly, he is to be, within his capacity, an agent or emissary of his Holy Mother. He is to be an apostle.

We must here confine ourselves, regretfully, to a single observation concerning the apostolate of the Catholic laity. It is strikingly obvious that the Catholic layman is able, within the range of his ordinary, little world, to reach men and women who stand effectively beyond the influence of that other apostle, the priest.

Naturally, no one can predict in advance the reaction of the friend to whom an earnest Catholic might make some prudent, considerate overture in the direction of the terrestrial *kingdom of heaven*. We just cannot forget that embarrassing explanation of one convert as to why he had not become a Catholic sooner: "No one asked me."

Trouble is, the yeast does not know its own strength.

VINCENT P. McCORRY, S.J.

THEATRE

SONG OUT OF SORROW. The word "love" has been so generally debased, and has acquired so many irrelevant and noxious connotations, that one hesitates to describe the drama at Blackfriars' Theatre as a love story. The leading characters are Francis Thompson and a London street walker named Flossie, who seems to have providentially appeared at a critical period in the poet's life. There was no desire for possession on either side; still, the girl's feeling was so intense—but that's too close to giving away an exciting scene.

Directed by Dennis Gurney, Bruce Webster is persuasively detached as a young poet addicted to dope, and Iola Lynn sparkles as the prostitute who, if life had given her a better break, would have been a devoted and capable wife and mother. Richard Nielson and Herbert Voland are strong in supporting roles, the latter winning a salvo of applause on one of his exits. Karl Williams is as unpleasing as too-righteous people usually are, and Edward Ruttki once again proves that a policeman's lot is not a happy one.

Floyd Allan and Jessica Craig designed the setting and costumes that revive the atmosphere of the slum areas

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of London in 1887. Felix Doherty, the author, is often guilty of weak or casual writing. Meynell, for instance, is more of a show-window mannikin than a dramatic character. There is nothing wrong with the play, however, that more careful writing could not lift above average Broadway drama.

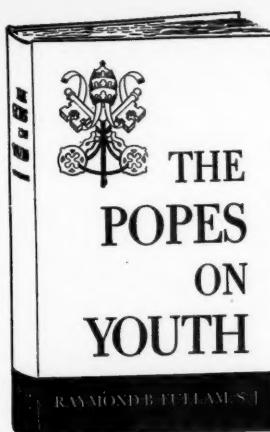
THE DESK SET, installed at The Broadhurst by Robert Fryer and Lawrence Carr, is an anemic comedy saved from early demise by transfusions of humor expertly administered by Shirley Booth. William Marchant's basic idea is risible enough, and his lines are frequently crisp and humorous, but the story is too tenuous; it just hasn't enough body to provide a full evening of amusement.

When Miss Booth takes over, however, she endows the story with delicious drollery. What the woman can do with a routine situation or pedestrian dialog is amazing. Miss Booth is ably assisted by Clarice Blackburn, Dorothy Blackburn and Anne-Marie Gayer as girls of the desk set, and Byron Saunders as a methods engineer, formerly an efficiency expert.

Joseph Fields directed the production and George Jenkins designed the set, which in the final act includes a grotesquely formidable electronic monster. But nothing in the production approaches the impressiveness of Miss Booth's performance.

THE CHALK GARDEN. It is one of your reporter's convictions, or superstitions, that no person who can make flowers grow where others have failed can be wholly depraved. In the play presented by Irene Mayer Selznick at the Barrymore there is a mysterious woman who at first sight may be either a homicidal maniac, a debaucher of youth, a plant for a gang of criminals or a forger whose fingers are itching for the feel of a check-book supported by a fat cash balance. The moment the lady showed her green thumb, however, your reviewer was convinced that she was a right gal; and the story proved that his intuition was sound.

The action occurs in an English country house, the home of a dowager so secure in wealth and position that she can indulge in the luxury of a pyromaniac granddaughter, a neurotic butler and as much profanity as she cares to use. The mysterious lady quickly rectifies the dowager's gardening faults while straightening out the delinquent juvenile.



What's in it?

Here is the condensed table of contents of *THE POPES ON YOUTH*. There are 725 exact quotations of the Popes collected by Father Fullam from hundreds of sources, arranged into readily available short readings and presented with unique completeness. There is no other book like it in any language.

TABLE OF CONTENTS

I. AUTHORITY OF POPES 1) obligations 2) divine sanction 3) papal concern II. CATHOLIC PHILOSOPHY OF YOUTH FORMATION 4) aim of Catholic education 5) scope 6) results of Catholic education III. DEVELOPING THE FACULTIES 7) intellectual and cultural development 8) emotions, imagination, instincts, passions 9) physical and social IV. SUPERNATURAL CHARACTER 10) character formation and motives 11) conscience formation and direction V. SUPERNATURAL MOTIVES 12) religious instruction 13) ideals, principles, values VI. RELIGIOUS AND MORAL LIVING 14) spiritual duties and practices 15) respect and obedience 16) purity VII. YOUTH'S APOSTOLATE 17) Catholic Action training 18) youth organizations 19) example and companionship VIII. VOCATION IN LIFE 20) Priesthood and religious life 21) marriage and family life 22) work and Christian attitude IX. PSYCHOLOGY OF YOUTH 23) each an individual 24) differences in boys and girls X. YOUTH IN CHRISTIAN HOMES 25) parents and training 26) father's responsibilities 27) mother's responsibilities XI. CATHOLIC SCHOOLS AND PARISHES 28) schools and youth 29) parishes and youth 30) priests and youth XII. CHURCH'S CARE OF YOUTH 31) Church's rights 32) care of needy 33) military service XIII. ROLE OF STATE 34) aid to families 35) proper environment 36) juvenile delinquency XIV. PROTECTION FROM HARM 37) irreligion and immorality 38) false philosophies 39) false theories of educators. Table of papal documents. Bibliography and source material. Supplementary reading. Cross reference study guide. Index.

The Popes on Youth

By

Raymond B. Fullam, S.J.

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Direction by Albert Marre and scenery by Cecil Beaton. Play by Enid Bagnold. Fine acting by Gladys Cooper and Betsy von Fursterberg. An imaginative performance by Siobhan McKenna, recently from Ireland via London. The girl should be encouraged to make our land her home.

THEOPHILUS LEWIS

FILMS

THE VIEW FROM POMPEY'S HEAD is the screen version of a quite good novel with three interlocking themes. It is first of all a mystery: was the \$20,000 withdrawn over a period of years from the royalties of a best-selling author by his lately deceased editor a case of embezzlement? If not, what is the explanation? To find the answer a lawyer (Richard Egan) for the publishing house is sent to the Georgia town where the author (Sidney Blackmer), nearly blind and no longer able to write, lives in enforced seclusion with his domineering wife (Marjorie Rambeau).

The lawyer was chosen for the job because he himself grew up in the same town; so the trip is not only a business assignment but also a sentimental journey. It is this latter aspect that provides the story with its other two themes. In the course of his investigations the hero renews his youthful romance with a headstrong Southern belle (Dana Wynter) and also reappraises the social customs of his childhood milieu.

The film, written and directed by Philip Dunne, handles the mystery well. It serves, in conjunction with some excellent authentic Deep South location photography in color and CinemaScope, to make the first half of the picture uncommonly interesting. The rest of it is another story.

Owing apparently to an acute talent shortage in Hollywood, the romantic leads were entrusted to comparatively inexperienced newcomers who are not up to the assignment. Insensitive writing is partly to blame, but when the hero opens his discussion with the heroine about obtaining their respective divorces with the understatement of the year—"Dinah, we have a problem"—the effect is ludicrous. Eventually the two principals are dissuaded

from breaking up their homes, but it is impossible to take either their protestations of love or their renunciation seriously.

Economic considerations, inescapable in a mass-distribution medium, probably dictated the treatment of the third theme's sociological implications. The hero's disenchanted reacquaintance with racism and the caste system is played down to the point where the picture can be shown in the South with a minimum of ruffled feelings.

(20th Century-Fox)

THE TROUBLE WITH HARRY is (as few reviewers have resisted the temptation to say) that he is dead. The trouble with the picture about him is that it attempts the very risky and delicate operation of getting humor out of a corpse and rather spectacularly fails to bring off thefeat.

Harry, who has permanently assumed a horizontal position before we meet him, is discovered on an autumn-tinted Vermont hillside. The discovery is made in rapid succession by a variety of eccentric characters—an abstract artist (John Forsythe), a retired sea captain (Edmund Gwenn), a kittenish spinster (Mildred Natwick), Harry's ungrateful estranged wife (Shirley McLaine) and a couple of passers-by in the shape of a tramp and an absent-minded professor.

Some of these have reason to believe (erroneously) that they killed Harry, the wife is undisguisedly thankful at his demise, and one and all display an unawed and rather appalling matter-of-factness in the presence of death.

Out of practical considerations, it seems a good idea to bury Harry immediately and informally. Various unforeseen circumstances, however, cause this decision to be reconsidered. As a result Harry is dug up and re-interred not once but several times before a disposition satisfactory to all parties is arrived at.

Alfred Hitchcock has directed this macabre tale with evident relish. But he has not succeeded in making the situation unreal enough or the eccentric characters quite lunatic enough to permit audiences to share comfortably in his enjoyment. In addition, he has included some particularly blatant double entendres.

The scenery, though, courtesy of Vista-Vision, Technicolor and Vermont in October, is, without qualification, breathtaking.

(Paramount)
MOIRA WALSH

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